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T H E

CRITICAL REVIEW.

For the Month of October, 1768.

ARTICLE I.

The History of Hindostan; from the earliest Account of Time, to the Death of Akbar; translated from the Persian of Mahummud Casim Ferishta of Delhi: together with a Dissertation concerning the Religion and Philosophy of the Brahmins; with an Appendix, containing the History of the Mogul Empire, from its Decline in the Reign of Mahummud Shaw, to the present Times. By Alexander Dow. In two Volumes. 4to. Pr. 1l. 1s. Becket and De Hondt. [Concluded.]

THIS history is the strongest proof, perhaps, that ever was published, of the contempt in which Providence holds the good things of this life, such as gold, jewels, and luxuries of every denomination. We find here a sett of miscreants possessing them in a profusion that renders the magnificence of old Rome in her highest glory, more contemptible in the reader's eye than a pedlar's pack. He has not even the consolation to think, that the accounts of it are exaggerated, because they are confirmed by unquestionable evidences of latter days. Even the fourscore millions sterling, which, in 1739, were carried from Hindostan by Nadir Shah, does not, at present, seem to have diminished the opulence of that country. In short, the riches we here meet with excel *quicquid Græcia, daudet mendax, in historia.*

Alla ul dien, called Secunder Sani, or Alexander the second, is the next sultan we meet with in this performance. He rose to the throne or musnub by the treacherous murder of his prince

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and patron, who had cherished him from his infancy in his bosom. His reign, like that of his predecessors, is a series of barbarities, treachery, and impurities of every kind. One of his generals, Cafoor, who was his catamite, defeated the raja of the Carnatic; and the reader may form some idea of Hindostan treasures from the following extract.

' Malleck Naib Cafoor having wearied his own inhumanity and avarice, in destroying and robbing an unfortunate people, resolved to return to Delhi with his spoils. The night before his intended march, a quarrel arose among some Brahmins who had taken protection in his camp from the plundering parties that scoured the country. Some body who understood their language, found the quarrel was about the division of some hidden treasure, which was immediately communicated to the Cutwal, who seized them and carried them to Malleck Cafoor to be examined. They were at first very obstinate; but their lives being threatened, and each being questioned apart, they were afraid one would inform against the other, by which means they discovered all they knew. Seven different places were pointed out near the camp, where immense treasures were concealed. These being dug up and placed upon elephants, Malleck Cafoor turned the points of his spears to Delhi, where he arrived without any remarkable occurrence, in the year 711. He presented the sultan with 312 elephants, 20,000 horses, 96,000 maunds of gold, several chests of jewels and pearls, and other precious things *. The sultan upon seeing this treasure, which far exceeded that of Baadawird or Pirvez, was greatly rejoiced, and opened the doors of his bounty to all. He gave to each of the principal omrahs ten maunds, and to the inferior five. The learned men of his court received one maund, and thus in proportion, he distributed wealth to all his servants, according to their rank and quality. The remainder was melted down, coined and lodged in the treasury. It is said, that during this expedition to the Carnatic, the soldiers threw the silver they found away, as too cumbersome, where gold was found in such plenty. No person wore bracelets, chains, or rings of any other metal than gold,

* ' This treasure may appear to exceed all belief in the eyes of Europeans: but if we consider the Hindoos as a mercantile people, and not disturbed perhaps by wars for thousands of years; and add to this, that it is the invariable custom of that race, to live with the abstinence of hermits in the midst of wealth, our wonder will cease, and the credit of our author remain intire. The gold alone amounts to about one hundred millions of our money.'

while all the plate in the houses of the great, and in the temples, was of beaten gold; neither was silver money at all current in that country, should we believe the reports of those adventurers?

Before Ul Dien's death, Cafoor had treacherously paved his way to the musnub; and, though a eunuch, he married one of the sultanas: but being assassinated, Mubarick, a monster of cruelty and ingratitude, mounted the throne. He being in his turn assassinated by one of his infamous favourites, Chusero Chan mounted the throne, who was also killed, and succeeded by Yeas ul dien, whose origin is unknown, but who is an exception to the general run of Hindostan princes, for he possessed many good qualifications; but was killed by the falling of a house, as some thought by the contrivance of his son Mahummud Shaw, who succeeded him. This prince is said to have been religious, generous, and a patron of learning, but a mere hypocrite; for he was vindictive and inhuman, delighting in the blood of his subjects, and condemning them, without distinction of right or wrong, to cruel and ignominious deaths. During his reign, the Moguls invaded Hindostan; but he bribed them with an immense treasure to retire. He made, however, great conquests, and is said to have raised at one time three hundred and seventy thousand horse. His armies were so numerous, that he was obliged to issue copper-money to pay them; and being forced to recal it, he schemed the conquest of China, but failed in the attempt; for almost his whole army fell a prey to famine in fifteen days, scarce a man coming back to relate the particulars, except those who had been left behind in the garrisons. A few of these escaped, indeed, the rage of the enemy, but could not fly from the more fatal tyranny of their emperor, who ordered them to be put to death, upon their return to Delhi.

From the accounts we have of this expedition, we are inclined to think, that it is not fully represented, and that some similarity of religion, or other matters, might render the Hindoos (a people who choose death before the smallest infraction of worship, or ceremony) backward, in marching against the Chinese, who are a people still less martial, if possible, than themselves. From the particular extravagancies of this sultan, there is reason to suspect the soundness of his head. After a turbulent and cruel reign of twenty-seven years, in which the number of those whom he murdered or massacred are equal to two-thirds of the inhabitants of Europe, he died in the year 1351. He seems to have laboured, says our historian, with no contemptible abilities to be detested by God, and feared and abhorred by men.

At the time of Mahumud's death, we perceive that the Mogul mercenaries formed great part of his army, and plundered his treasures. The omrahs raised Feroze Shaw, who was of the imperial blood, to the throne; and he cleared his country of the Mogul mercenaries. This sultan applied himself to public works, cutting canals and building forts; and, after a long and glorious reign, he resigned his crown to his son, who took the name of Mahumud Shaw, in the year 1387. Mahumud proved to be as great a monster as some of his predecessors, and being expelled from his capital, his aged father Feroze raised one of his grandsons, Tughlick Shaw, to the throne. Feroze died in the 90th year of his age.

He reigned thirty-eight years and nine months, and left many memorials of his magnificence in the land. He built fifty great sluices, forty mosques, thirty schools, twenty caravanseras, an hundred palaces, five hospitals, an hundred tombs, ten baths, ten spires, one hundred and fifty wells, one hundred bridges: and the pleasure-gardens he made were without number.

Tughlick proved a weak and tyrannic prince, and was slain by conspirators. He was succeeded by one of his kinsmen, Bicker Shaw; but Mahumud Shaw, who was still alive, recovered the throne, and entered Delhi in 1389. A civil war between the two competitors ensued, in which Mahumud remained victorious. He died in 1392, and was succeeded by his eldest son, who reigned only forty-five days. His brother Mammood was raised to the throne, and a civil war between him and a rival ensued, which reduced the empire to great distress. We have a very slight account of the particulars; but they must have been of great consequence, as they invited Amir Timur, whom we shall call Tamerlane, to invade the empire, by a bridge which he threw over the Sind. Ferishta says, that his general was Mirza Pier Mahumud Jehangire, Tamerlane's grandson. This seems, however, to be a mistake, for he was the son of Jehangire; and he took possession, after a six month's siege, of Moulton. We are here to remark, that Tamerlane's expedition was far from being a new project; for the Mogul mercenaries, who had been employed in the armies of Hindostan, were in fact his subjects; and scarcely a year passed in which they did not invade that empire with various success. Tamerlane, like other eastern tyrants, most of whom he excelled in barbarity and cruelty, as well as in genius and ambition, made religion his pretext for invading the harmless Hindoos. Being informed, that though Mahommedism was professed in Delhi, and other great cities

cities of Hindostan, yet the greater part of its provinces were inhabited by idolaters; he therefore undertook the expedition in person, and massacred all the inhabitants who could not redeem their lives with money.

According to Ferishta, he found his grandson Pier Mahumud shut up by his enemies in Moulton, but he relieved him. The authentic histories of Tamerlane are far more satisfactory than that of Ferishta's, as to the whole of this expedition; but what resistance can be expected to such a general as Tamerlane, commanding armies of hardy veterans, from a people whose courage was enervated by luxury, indolence, and superstition? The whole of Tamerlane's progress presented continual scenes of rapine and massacres, which are so far from being disguised by his own historians, that they mention them as meritorious. Just before he arrived at Delhi, he ordered a hundred thousand of his prisoners to be murdered in one day in cold blood; and double that number were put to the sword, before he took possession of that capital. It may be proper to observe in this place, that, according to Ferishta, and other historians of credit, the Hindoos were very susceptible of despair; but the consequence of it generally was, that instead of fighting their enemies (as they might have often done with great success) they murdered themselves, their wives and children, as appears by the following quotation.

' Timur was then busy in his camp, in celebrating a grand festival, on account of his victory, so that it was five days before he received any intelligence of these proceedings. The first notice he had of them, was by the flames of the city; for the Hindoos, according to their manner, seeing their wives and daughters ravished and polluted, their wealth seized by the hand of rapine, and they themselves insulted, beat, and abused, at length, by one consent, shut the city gates, set fire to their houses, murdered their wives and children, and ran out like madmen against their enemies.

' But little effect had the despair of the unfortunate upon the Moguls, who soon collected themselves, and began a general massacre. Some streets were rendered impassable, by the heaps of dead; and, in the mean time, the gates being forced, the whole Mogul army were admitted. Then followed a scene of horror, much easier to be imagined than described.

' The desperate courage of the unfortunate Delhians, was at length cooled in their own blood. They threw down their weapons, they submitted themselves like sheep to the slaughter. They permitted one man to drive a hundred of them prisoners before him; so that we may plainly perceive, that cowardice is the mother of despair. In the city the Hindoos were, at least,

ten to one, superior in number to the enemy; and had they possessed souls, it would have been impossible for the Moguls, who were scattered about in every street, house, and corner, laden with plunder, to have resisted the dreadful assault. But though the Hindoos had the savage resolution of imbruing their hands in the blood of their wives and children, we find them still the slaves of fear, and shrinking at the approach of that death, which they could so readily execute upon others.

'This massacre is, in the History of Nizam ul Dien Ahmud, otherwise related. The collectors of the ransom, says he, upon the part of Timur, having used great violence, by torture and other means, to extort money, the citizens fell upon them, and killed some of the Moguls. This circumstance being reported to the Mogul king, he ordered a general pillage, and, upon resistance, a massacre to commence. This account carries greater appearance of truth along with it, both from Timur's general character of cruelty, and the improbability of his being five days close to the city without having intelligence of what passed within the walls.'

It can afford little instruction to the reader, to follow this inhuman conqueror through every stage of his victories. It is sufficient to say, that according to our historian (which is confirmed by those of Buckharia, that are undoubtedly authentic) he carried his conquests to the source of the Ganges. This, however, appears from modern discoveries to be a mistake; though perhaps he marched farther up that river than any conqueror ever had done. According to Ferishta, after he had in a great measure subdued Hindostan, he did not appoint any king over it, before his return to Bukharia; so that it is probable he intended to govern it in his own person. He, however, confirmed the Subas who submitted to him, in their governments.

Those Subas, upon his departure, declared themselves independent on the empire, and Mahmood Shaw returned to Delhi, where he found that one sultan Ibrahim had mounted his throne. In the course of this history, though Tamerlane had destroyed, at least, three millions of inhabitants, they continue as numerous, as turbulent, and as cowardly as ever; and Mahmood having recovered his throne, died in the year 1413: in him ended the race of the Turks, who were adopted slaves of sultan Shab ul Dien Ghorî. Tamerlane had left Chizer Chan his viceroy of Moultan, but the omrahs raised a Patan to the throne of Delhi. He dying, Chizer Chan assumed the name of emperor, but pretended to hold his dominions from Tamerlane. He is said to have been descended from Mohammed the prophet, and died with great reputation in 1419. He was succeeded by his son Mubarick, who ordered the ruined cities
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and fortifications of his empire to be repaired. He defeated the Moguls, who again invaded his dominions; but he was murdered by conspirators in the year 1433. The empire of Hindostan seems at this time to have had very little dependence upon Tamerlane, who was occupied in other wars, and was therefore contented to retain his claim of sovereignty, by accepting a small tribute sent to Samarcand his capital; and Mubarrick was succeeded by his kinsman Mahummud, who put to death the murderers of his predecessor, but at last grew indolent and despicable. He died in 1446, and was succeeded by his son Alla ul Dien, a weak, luxurious prince, under whom the empire of Hindostan was shattered to pieces, and who resigned his musnub to Beloli, an Afghan; a people who live between Hindostan and Persia. 'We are told, says our author, that when Beloli was yet a youth in his uncle's service, one day he was permitted to pay his respects to a famous Dirvesh of Sammana, whose name was Sheidai. When he sat in a respectful posture before him, the Dirvesh cried out, in an enthusiastic manner, "Who will give two thousand rupees for the empire of Delhi?" Upon which Malleck Beloli told him, he had only one thousand six hundred rupees in the world, which he ordered his servant to bring immediately and present to the Dirvesh. The Dirvesh accepted the money, and, laying his hand upon the head of Beloli, saluted him king.

'The companions of Beloli ridiculed him very much for this action; but he replied, "That, if the thing came to pass, he had made a cheap purchase; if not, the blessing of a holy man could do him no harm."

'Upon a mind naturally ambitious, and in an age of superstition, this prediction of the Dirvesh might have great effect, in promoting its own end; for when a man's mind is once bent upon the attainment of one object, the greatest difficulties will be often surmounted, by a steady perseverance. But to return from this digression.'

Beloli seems to have been possessed of more civil virtues than generally filled the musnub of Hindostan; and in his old age divided his dominions among his sons, but appointed Secunder to succeed him in the imperial dignity. He died in the year 1488. The following anecdote, we think, is very characteristic of the difference between the religion of the Mohammedans and that of the Brahmins. 'A Brahmin, whose name was Bhodin, upon being abused by a Mahommedan, for his idolatry, happened to make a very moderate, but what proved to him a fatal reply. The reply was this: "That he esteemed the same God to be the object of all worship, and, therefore, believed the Mahommedan and Hindoo religions to be equally good."

good." The bigotted Mahomedan, for what he thought the impiety of this answer, summoned the Brahmin immediately before the casy. The affair making some noise, by the various opinions of the public, the king called together all the Mahomedan doctors of fame in the empire, to decide the cause. After many long disputes, the doctors brought in their verdict, that the Brahmin should be forced to turn Mahomedan, or be put to death. The Brahmin, however charitable he might have been to all opinions upon religion, refused to apostatize, and accordingly died a martyr to his faith, which reflects no small dishonor upon the sultan and his inquisitors. Secunder died, after a glorious reign, in 1516.

He was succeeded by his son Ibrahim, a proud, cruel prince, who, after a turbulent reign of twenty years, was dethroned by sultan Baber. This prince was descended from the great Tamerlane; though writers differ from Ferishta as to the time of his succession, and as to his history before he mounted the musnub of Hindostan. The authors of the Universal History say, that he was driven by an army of Usbecs from the throne of Samarcand, the capital of Buckharia, and that he retired to Gazna. This agrees in the main with Ferishta's account, tho' the particulars are very different. He affirms, that while Baber was conquering Samarcand, he lost his hereditary dominion of Indija; that by cross events he lost both kingdoms, and was so much reduced, that only forty horse remained with him to conquer two kingdoms. It is certain, that he was a brave, intrepid prince, and more than once recovered his fortunes when they were thought to be desperate. His history, as we find it in Ferishta, is well executed, very entertaining, and we believe authentic. He overthrew and killed sultan Ibrahim in the year 1525, and in him ended the Parat or Afghan race (for they seem to be the same) of Hindostan emperors. Ferishta calls Baber's paternal dominions Cabul: but before he could settle himself upon the throne of Hindostan, the provincial omrahs chose another Mahummud for their emperor. In this situation of affairs (says our author) Baber received an address from all his omrahs, advising him to return to Cabul; to which he replied, That a kingdom which had cost him so much pains in taking, was not to be wrested from him but by death alone. He, at the same time, issued a proclamation, that he was determined to abide his fate in Hindostan; but if any person was desirous of returning to Cabul, preferring safety to glory, and ignoble ease to the manly toils and dangers of war, they might retire in peace, and leave him only those whose valor would reflect honour on themselves, and glory on their king and country.

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The omrahs hearing this, were ashamed of their former behaviour, and, striking their breasts, swore they would never forsake him. After an active and glorious reign, he died in the year 1530, with the character of being the greatest and best prince that ever reigned in Hindostan. Ferishta gives us a very good reason why the life of Baber is much better executed than any other part of his work; viz. because it is taken from an elegant history of that prince, written by himself. Notwithstanding his great accomplishments both in war and peace, he was voluptuous; and he is noted for having been the first prince who had the road by which he travelled measured after him.

Baber, who was the founder of the Mogul dynasty, which now (nominally at least) fills the throne of Hindostan, and claimed his pedigree from Jenghiz Khan, as well as Tamerlane, was succeeded by his son Humaioon. This prince met with great opposition from his brethren and sultan Bahadur. The former totally defeated him, and he was more than once reduced to great distresses. He was at last forced to take refuge in Persia, while an Afghan, Shere Shaw, mounted his throne. From a passage in this reign it appears, that there were then no hereditary estates in Hindostan among the Mohammedans, because all lands belonged to the emperor, which he disposed of at pleasure. We are entertained by Ferishta with the history of Shere Shaw before his elevation to the musnub, which is very amusing. He was in the year 1545 killed by the bursting of a bomb at the siege of Callinger, and was the author of many useful works in the empire, being the first who invented regular posts for the advantage of correspondence. He was succeeded by his younger son Selim; his elder son, whom he designed for the succession, being at a great distance. Selim dying in 1551, a monster of cruelty and prodigality, one Mahummud, next usurped the throne. Being dethroned, he was succeeded by another Ibrahim, and he by another Patan, who being defeated by the emperor Humaioon, who was still an exile in Persia, that prince recovered his throne. The history of Humaioon, during his banishment, is highly entertaining. He was a brave, but mild and religious prince, and died by a fall in 1555.

Ferishta is furnished with materials for writing the life of his son and successor the great Akbar by Shech Abul Fazil, the most elegant writer of Hindostan. Like his father and grandfather, Akbar was involved in perpetual wars, from which he generally extricated himself with great valour and address. He defeated Himu the Afghan, who seems to have been the modern Porus of India, and took fifteen hundred of his elephants, which

which restored his empire to some degree of tranquility. He had a favourite, one Byram, who arrived to a power too formidable for a subject; and though he was then very young, he dismissed him from the administration, and took the reins of government into his own hands. Byram rebelled, but was defeated, and generously pardoned by the king, who restored him to his friendship, tho' not to his power.—Byram was afterwards murdered in his journey to Mecca, by an Afghan. The restoration of the dynasty of Tamerlane made no alteration in the perfidious, cruel, and luxurious manners of the natives of Hindostan. One of Akbar's omrahs declared war against the queen of Guzzah or Kattack, which is now a part of Orissa and Bundel-cund. We are told that the dominions of this lady, who was famous for her beauty and accomplishments, though not very extensive, contained about seventy thousand towns and villages well inhabited, which had the good fortune never to have fallen under the dominion of foreigners. She brought to the field fifteen hundred elephants, and eight thousand horse, besides foot, whom she headed in person, and defeated the Mahummudites under Asaph Chan; but she was so ill seconded by her cowardly subjects, that all, except three hundred, left her. She saw her son killed before her face; her eye was shot out by one arrow, and she was wounded in the neck by another; however, she still obstinately refused to fly, which she might easily have done; and perceiving that she must be made a prisoner, she seized the dagger of her general, and plunging it into her bosom, expired. We are sorry that the length of this article prevents us from giving more particulars of this illustrious heroine, and of the great Akbar's reign, which ended in the year 1604, after sitting on the throne fifty-one years and some months.

Here the history of Ferishta ends: it is continued to the present time by the translator; but in so summary a manner, that he only mentions the name of Aurengzebe. As to later times, our information is copious and authentic; and we have already reviewed several works upon this subject, which bear the face of great authenticity.

Upon the whole, we cannot help thinking, that we receive more and better information of the same facts in the Modern Universal History, than is contained in the first volume of this work; but that the second is well worthy the perusal of every man of learning or rational curiosity, and makes ample amends for the dryness, uncertainty, and confusion of the preceding part.

- II. *A Review of the Doctrines of the Reformation, with an Account of the several Deviations to the present general Departure from them. In a Series of Letters to a young Gentleman designed for the Ministry. By Thomas Bowman, M. A. Vicar of Martham, Norfolk. 8vo. Pr 3s. 6d. Dilly.*

IT has been generally allowed, that the articles of our church relating to original sin, free-will, grace, faith, predestination, and other points of this nature, are formed upon Calvinistical principles. Yet it is well known, that most of the clergy are now Arminians. How this has happened we shall not here examine. Our author supposes, that numbers have taken things upon trust, and entered into the ministry, without knowing or considering what are the real doctrines to which they subscribe. The design of this work is therefore to caution our young divines against such a lamentable inattention; to open the eyes of the undiscerning; to shew them how they have been imposed upon by false teachers; and to present them with a just and perfect view of the doctrines of the Reformation.

In the first letter he produces six articles * on the subjects above-mentioned; and compares them with some passages in the homilies and the liturgy: from thence he deduces the following positions, which, he says, are the genuine doctrines of the church of England, viz.

That we are by nature children of wrath, miserable, helpless, unable to do a good work, or think a good thought, without the preventing grace of God—that we can be justified only by faith in the death and obedience of Jesus Christ; not for the sake of our faith as the procuring cause of our justification, but for the alone meritorious righteousness of Christ—that we can do nothing acceptable in the sight of God, till we are justified by faith in the merits of Christ—that repentance and faith are the free gifts of God—that, after we are justified, it is God who worketh in us both to will and to do that which is good—that we are saved of mere mercy and favour, not on any account, for our deservings; but because it was the good will and pleasure of God, before the foundation of the world, to *choose* us in Christ, and *ordain* us to eternal salvation through him.

In the second letter, the author having shewn, from the writings of Cranmer, Latimer, Jewel, Fulk, Perkins, and Hooker, from the testimony of Philpot, archdeacon of Winchester, and the Catechism set forth by king Edward VI. that these doctrines were generally received by our divines, and ac-

* Art. 9, 10, 11, 12, 13, 17.

known to be the doctrines of the church of England, at the time of, and soon after the Reformation, proceeds in this manner :

“ These are the principal writers of queen Elizabeth’s time : and if you compare the other writers of that age with these, you will find they all agree in this, that salvation is wholly by grace. “ The uniformity of doctrine was held in our church without disturbance, as long as those worthy bishops lived, who were employed in the Reformation.” (Bp. Carlton’s Examination of Montague’s Appello Cæsarem p. 5.) The doctrines they teach are apparently those which are distinguished by the name of Calvinism. These therefore are the doctrines of the church of England. If more testimonies were necessary to prove this, multitudes might be produced. It may not however be amiss to mention a few. “ I am well assured (said the good bishop last mentioned) that the learned bishops who were in the reformation of our church, did so much honour to St. Austin, that in collecting of the articles and homilies, and other things in that reformation, they had an especial respect unto St. Austin’s doctrines.” (Exam. of Montague, p. 49.) The doctrines of Austin and Calvin are, for the most part, the same. They both with the same earnestness assert the natural misery, condemnation, and helplessness of man, the freeness and sovereignty of divine grace. Their principal disagreement is in the article of baptism. Attend to the words of the famous Dr Samuel Ward, one of our plenipotentiaries at the synod of Dort. “ This also I can truly add for a conclusion, that the universal church hath always adhered to St. Austin in these points, ever since his time till now. The church of England also from the beginning of the Reformation, and this our famous University, with all those who from thence till now, have with us enjoyed the divinity chair, if we except one foreign Frenchman (viz. Peter Baro) — have likewise constantly adhered to him.” (Concio ad Clerum Camb. Jan. 12. 1625. p. 45.) The great Dr. Whitaker, “ whom, says Bp. Hall (Epist. 7. Decad. 1.) no man ever saw without reverence, or heard without wonder,” in his *Cyanea Cantio* (Camb. 1593) p. 15, 16. soon after the first appearance of Arminianism, has these memorable words. “ The church of England ever since the gospel was restored, hath always held and embraced this opinion (the Calvinian) of election and reprobation. This, Bucer in our university ; Peter Martyr at Oxford ; have professed : two eminent divines, who have most abundantly watered our church with their streams, in the days of king Edward : whose memories shall always be honourable among us, unless we will be most ungrateful. This opinion their
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auditors in both our universities; the bishops, deans, and other divines, who upon the advancement of our famous queen Elizabeth to the crown, returned either from exile, or were released from the prisons into which they had been thrust for the profession of the gospel; or saved from the hands of persecuting bishops; those by whom our church was reformed, our religion established, popery thrust out and quite destroyed; (all which we may remember, though few of this kind be yet living) this opinion, I say, they themselves have held, and commended unto us: in this faith have they lived, in this they died, in this they always wished that we should constantly continue."—Nor are we without testimonies to this truth of a much later date. Dr. Heylin, speaking of the tenets which were espoused in queen Elizabeth's time, says, "Predestination, and the points depending thereupon, were received as the established doctrines of the church of England."—The books of Calvin were made the rule by which all men were to square their writings, his word only, (like the ipse dixit of Pythagoras) was admitted for the sole rule to which they were to frame and conform their judgments." (Life of Abp. Laud, p. 51, 52.) This testimony has the more weight, as it comes from one who zealously asserted the contrary opinions. Bishop Burnet, tho' he much inclined to Arminianism, and undertook the exposition of the articles at the desire of a zealous Arminian, frankly acknowledges, that "in England the first reformers were generally in the sublapsarian hypothesis." (On the Art. p. 151. edit. 1699.) The same writer declares (p. 113.) "St. Austin considered all mankind as lost in Adam, and in that he made the decree of election to begin; there being no other reprobation asserted by him, than the leaving men to continue in that state of damnation, in which they were by reason of Adam's sin." In the next page, speaking of this doctrine, he has this remark, "It is known that this was the tenet of those who prepared the articles, it having been the generally received opinion from St. Austin's days downwards." Again, "Another sort of people was much complained of, who built so much on the received opinion of predestination, that they thought they might live as they pleased; since nothing could resist an absolute decree.—This had a very ill effect on the lives of many, who thought they were set loose from all obligations; and that was indeed the greatest scandal of the reformation. (Burnet's Hist. of the Reformation, ad ann. 1549.)

The testimony of a judicious foreigner, who took great pains to know the opinions embraced by different nations at different periods of time, may be pertinently introduced. "When it was proposed, under the reign of Edward VI. to give a stable

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and fixed form to the doctrine and discipline of the church, Geneva was acknowledged as a sister church; and the theological system there established by Calvin, was adopted, and rendered the public rule of faith in England." (Mosheim Eccles. Hist. Vol. II. p. 204.) In a few pages after he has these words; "It is certain that the Calvinistical doctrine of predestination prevailed among the first English reformers, the greatest part of whom were at least Sublapsarians." (p. 217.)

Mr. Bowman subjoins the testimony of Mr. Rogers, who published an exposition of the Articles in 1584, about thirteen years after they had received the sanction of parliament, and an extract from "Certaine Questions and Answers touching the Doctrine of Predestination:" printed by Christopher Barker in 1581; which, till the year 1615, were bound up with our English Bibles.

In the third Letter our author endeavours to point out the several deviations of theological writers from the Calvinistic interpretation of the Articles.

He observes, that the first disturbers of that uniformity in doctrine, which the Articles were designed to establish, were Barret and Baro at Cambridge, and after them Thompson. William Barret was fellow of Caius college. In a sermon preached April 29, 1595, he spoke sharply against Calvin and his opinions, and advised the students not to read his book of Institutions, which was the system of divinity then generally used. But his discourse was so offensive to the university, that six days after he was summoned before the heads of the colleges, and obliged to recant.

In the same year the point of absolute predestination, and the doctrines depending thereon, being much controverted, the University of Cambridge sent Dr. Whitaker, and Dr. Tyndal, as their representatives, to Lambeth, where archbishop Whitgift had summoned several learned divines to consult about measures for propagating the truth, and suppressing the errors which many began to espouse.—The result of their conference was a publication of nine Articles, which are known by the title of the Lambeth Articles.

Peter Baro, a Frenchman, was Margaret professor of divinity at Cambridge, and had espoused and taught doctrines like those which were afterwards distinguished by the name of Arminianism; but soon after the publication of the Lambeth Articles, was obliged by the University to resign his professorship on account of his opinions.—

Nor was Cambridge singular in maintaining these doctrines. Her sister University embraced and taught the same. "The divines

divines of Oxford, and indeed all the first reformers, were in the same sentiments with those of Cambridge about the disputed points; Calvin's Institutions being publicly read in the schools by appointment of the convocation." *Neal's Hist. Purit.* vol. I. p. 584.

' In the year 1615, were published articles of religion for the kingdom of Ireland. They are in substance the same as our xxxix articles, and in many places drawn up in the same words.

' Indeed, as most of the Irish bishops in that convocation were English divines, we may well suppose, and need not wonder, that they speak the sense of the church of England, and in particular that they well illustrate and explain our xviith article, on predestination, which was then so much the subject of controversy. —

' When Edward Symson, fellow of Trinity college, Cambridge, preached before king James at Royston, 1616, and in his discourse advanced some of the Arminian tenets, the king sent to the two divinity professors at Cambridge for their opinion of the sermon; who condemned it; and the preacher was enjoined, and performed a public recantation before him. —

' The predestinarian controversy had been long maintained, and had at length produced alarming divisions in Holland; when, in order to put an end to those differences, a synod was held at Dort in the year 1618. To this synod most of the Protestant churches were invited to send their representatives. — The result of this famous meeting is well known. The Arminian tenets were condemned, as contrary to the word of God; and the doctrines of Calvin were declared to be agreeable to the scriptures.' —

Our author concludes this letter with the following remark:

' The first deviation then from our articles, was in favour of Arminianism: yet it is evident that every attempt to introduce it was publicly discountenanced; that the king himself, by his writings and authority, defended the opinions of Calvin; and that the archbishops and bishops, the two universities, and our national representatives at a foreign synod, all acknowledged Calvinism to be the doctrine of the church of England.' —

In the fourth letter our author pursues his enquiry, and observes, that soon after the Synod of Dort Arminianism was openly embraced and even preached without any legal censure.

' Our fickle monarch, he says, who had so sharply inveighed against Arminianism in his writings, and warmly approved the proceedings of the synod of Dort; in the year 1621 promoted doctor Laud, the great favourer of Arminianism, to the bishoprick

bishoprick of St. David's, and about the same time advanced Neal, Buckeridge, and Harsnet, (who were all zealous Arminians) to some of the best bishopricks. In the year 1623 he published his injunctions or directions concerning preachers. In the third of which it is commanded, "that no preacher of what title soever under the degree of a bishop or dean, at the least, do from henceforth presume to preach in any popular auditory deep points of predestination, election, reprobation, or the universality, efficacy, resistibility, or irresistibility of God's grace." (Fuller p. 109.) Though these injunctions carried the air of impartiality, and seemed designed to put an end to the religious disputes which had enflamed the nation; yet the event proved that they were intended to weaken the cause of Calvinism, and strengthen that of Arminianism. For Laud, and the rest in power, being zealous Arminians, connived at their party, who preached what doctrines they pleased; and took care that the Calvinists should strictly observe his majesty's injunctions; by which they were unable to defend their own doctrines, or oppose those of their adversaries. A careful and successful inquirer into the transactions of these times declares; "the fashionable doctrines at court were such as the king had condemned at the synod of Dort, and which, in the opinion of the old English clergy, were subversive of the reformation—they pleaded for the proper merit of good works—they gave up the—five distinguishing points of Calvinism, which their predecessors had contended for—they spent all their zeal in studying how to compromise matters with Rome, while they turned their backs upon the old protestant doctrines of the reformation—things were come to such a pass, that Gondamar, the Spanish ambassador, writ to Spain, that there never were more hopes of England's conversion, for "there are more prayers (says he) offered to the mother, than to the son of God." Neal's Hist. of the Purit. Vol. II. p. 147. 148. The same writer observes, that, upon the accession of Charles I. to the throne, (1625,) "Laud's first care was to have none but Arminian and Antipuritanical chaplains about the king. For this purpose he drew up a small treatise, and put it into the duke of Buckingham's hand, proving that the Arminian doctrines were orthodox.—Agreeably to this scheme, he presented the duke (April 9) with a list of divines for his majesty's chaplains, distinguishing their characters by the two capital letters, O. for Orthodox, (that is Arminian) and P. for Puritan, (that is, Calvinist.) At the same time he received orders to consult bishop Andrews how to manage, with respect to the five distinguishing points of Calvinism, in the ensuing convocation: but the wise bishop advised his brother by all means to be quiet, and keep

keep the controversy out of the house: "for (says he) the truth in this point is not so generally entertained among the clergy; nor is archbishop Abbot, nor many of the prelates, so inclined to it, as to venture the deciding of it in convocation. It was therefore wisely dropt, because the majority of the lower house were zealous Calvinists; and forty-five of them (according to doctor Leo, who was one of the number) had made a covenant among themselves to oppose every thing that tended towards Pelagianism or Semi-pelagianism."

In 1625 Mr. Richard Montague, afterwards bishop of Chichester, published a book intituled *Appello Cæsarem*; in which he undertook to prove, that Arminianism was the doctrine of the Church of England. This was the source of many sharp contentions, of which our author has given a brief account in the subsequent part of this letter.

In the fifth letter he observes, that from this season, Arminianism daily gained ground among those who called themselves sons of the church; insomuch that, soon after the Restoration, there were very few Calvinists among them.

Speaking of bishop Burnet, he says, 'I am sorry to find that this amiable writer should, through a false charity, seem to betray that cause, which, by his high station in the church, he was obliged to defend: and that he should, contrary to his usual manner, write so unguardedly, as to make this evident to every attentive reader. In the introduction to this work, he speaks to the question, whether the articles are designed as articles of union and peace, or of consent in opinion. And from considering the title they bear, that they were agreed upon in convocation, *for the avoiding of diversities of opinions, and for the establishing consent touching true religion*; he concludes, "It is evident a *consent in opinion* is designed." (p. 7.) This argument is conclusive. But how does it agree with what he says about the church leaving a latitude for different opinions? If the design of the articles was to avoid diversity of opinion, how can leaving a latitude for different opinions be consistent with that design? It is perhaps difficult to invent a more glaring contradiction. Had the bishop strictly regarded the design of the compilers as expressed in the title of the articles, he might have saved himself the trouble of enquiring "how far our church has determined the matter;" (p. 168.) viz. between the Calvinists and Arminians—"how far she hath restrained her sons, and how far she has left them at liberty." He need not have said that "the natural equity or reason of things ought to carry to as great a comprehensiveness of all sides, as may well consist with the words in which our church has expressed herself on those heads." For it is well known that the articles were

compiled before Arminius was born. The articles were compiled in the year 1562, and Arminius died in 1609 at the age of 40. (L'Amy Hist. Socinianism, p. 133.) Moreover, Arminius was bred a Calvinist at Geneva, and did not change his opinions till the year 1591; (Mosheim v. ii p. 518, 519.) which was twenty years after they received the parliamentary sanction, and almost thirty after they were compiled. So that what the bishop insinuates of our church leaving a latitude for the sake of either of these, is impossible to be true.

When our author comes to the beginning of the present century, he says, 'Arminianism was then on the decline. It had introduced Socinianism, soon after the Restoration, which within a few years prevailed over it; so that the Socinians were more numerous than the Arminians. Socinianism ushered in Arianism. But the Socinians having received a check, being publicly stigmatized by the toleration act in 1689, were obliged to speak with some caution and reserve. This, perhaps, was serviceable to the Arian interest, for it soon became predominant, and was, at the commencement of the present age, the fashionable religion.'

In the five subsequent letters our author endeavours to confirm the Calvinistic sense of the articles from scripture, and to prove, that they are incapable of an Arminian, Arian, or Socinian construction.

Before he proceeds to examine them for this purpose, he premises the following observation.

'The articles were drawn up "for the avoiding diversities of opinion, and for establishing consent touching true religion." So that there is but one sense, in which they can be understood consistently with the design of the compilers. And as the Arminians, Calvinists, Arians, and Socinians, all irreconcilably differ in their opinions, the articles can be interpreted in favour only of one of these parties. Therefore, in whose favour soever they are justly determined, all the rest must be excluded, as holding opinions different from them. Moreover, they are to be understood in the *literal* and *grammatical* sense. This is to be the rule of interpreting them. And therefore if the Arminians, Arians, and Socinians, respectively hold opinions, which are inconsistent with this sense; it may be fairly concluded, that the articles of the established church are incapable of an Arminian, Arian, or Socinian construction.'

To set this matter in the clearest light, the author (having first examined, and confirmed by scripture, or rather attempted to confirm the sentiments of the compilers) thus exhibits the several notions of the Arians, Socinians, &c. concerning the Trinity.

Church of England. "In unity of this Godhead, there be three persons of one substance, power, and eternity, the Father, the Son, and the Holy Ghost. *Arian.* The Son and the Holy Ghost are *not* of the same substance, power, and eternity, with the Father. *Socinian.* The doctrine of the Trinity is the foundation of all the errors in the christian church. I wonder how it should come into the head of any man who had his wits. It is an error owing to the delusion of the devil. *Church of England.* The Son, which is the word of the Father, begotten from everlasting of the Father, the very and eternal God—took man's nature in the womb of the blessed Virgin,—whereof is one Christ, who was crucified to be a sacrifice for original guilt and actual sin. *Arian.* The Son is *not* the very and eternal God, but a God *inferior* to the Father. To speak without reserve, he is a creature. *Socinian.* The Son is a mere man; and had no existence before he was born of the virgin Mary. He was not by his death, a sacrifice, but a pattern of patient and exemplary sufferings; or a surety for the divine Being, that he should not go from his word and promise. To suppose that he died for original guilt is idle and trifling; for we have nothing to do with the sin of Adam. The doctrine of original sin is a mere Jewish fable, brought into the church by Antichrist, in order to establish these two pernicious tenets of his, the incarnation of Christ, and the baptism of infants. *Church of England.* The Holy Ghost is of one substance, majesty, and glory with the Father and the Son, very and eternal God. *Arian.* The Holy Ghost is a creature, the creature of a creature, or an *inferior* God at best. *Socinian.* The Holy Ghost is an *accident*, or *quality*, or *effect*."

Concerning original sin. *Church of England.* Original sin is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam, and it deserveth God's wrath and damnation. *Arminian.* Adam, by his sin, entailed on his posterity only *temporal* evils, and death; but this death is not to be looked upon as a punishment, but only a *natural* necessity of dying, derived from him. *Socinian.* The posterity of Adam are not at all affected by his sin. *Church of England.* Man of his own nature is inclined to evil, so that the flesh lusteth always contrary to the spirit. *Arminian.* The degeneracy is not *total*. *Church of England.* Concupiscence and lust hath the nature of sin. *Arminian.* Lust, or the propensity to sin with which we are born, is not properly sin, but only a natural inclination of attaining that which is grateful to the flesh. From the different opinions concerning the degree of the depravity with which mankind is naturally infected, a question arises, whether Man has sufficient power left to turn himself

unto God, or not? Our church has given her opinion of this matter in the following words: The condition of man after the fall of Adam is such, that he cannot turn and prepare himself in his own natural strength and good works to faith and calling upon God. *Arminian.* The condition of man after the fall of Adam is such, that there are some seeds of religion remaining in him, which he may excite so as to worship God according to the abilities granted him. God hath not left us helpless in this weak and miserable state, into which by wilful transgression mankind is fallen; but divine grace and assistance is ever ready to be afforded to well disposed minds, and such as are sincerely bent to return unto God and their duty. *Church of England.* We have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us that we may have a good will, and working with us when we have that good will. *Arminian.* The grace of God is never effectual to produce in us a good will, without the consent and concurrence of our own will.

Concerning justification. *Church of England.* We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ. *Arminian.* We are accounted righteous before God only for our Faith. *Socinian.* We are first justified for our faith, and afterwards for our works. *New Whole Duty of Man.* We are accounted righteous before God for our stedfast faith, sincere repentance, and perfect obedience. *New Week's Preparation.* We are accounted righteous before God for our hearty repentance and sincere obedience.

Concerning predestination. *Church of England.* God hath, according to his everlasting purpose, constantly decreed, by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ to everlasting salvation. *Arminian.* God hath from eternity chosen certain persons to salvation; not indeed absolutely, without any regard to what they would do, but conditionally, from a foresight of what they would do. He hath chosen them, *because* he foresaw they would believe and obey the gospel, and walk in holiness to the end of their lives. *Socinian.* When men have obeyed the gospel, then, and for the sake of their obedience to it, God ordains them to eternal life.

We have extended this article to a considerable length, as the subject of it is of great importance to the members of the established church, especially the clergy. For the same reason, we shall take the liberty to suggest two or three reflections, which have occurred to us in the perusal of this work.

1. At the time of the Reformation learning was but just beginning to revive. The church was then emerging out of the

the grossest darkness and corruption ; and our divines had been much more conversant with the quibbles of the schools than the doctrines of the gospel. Is it then to be supposed, that their minds could be at once completely illuminated ? that they could immediately ascertain the genuine principles of the christian religion ? This, it is certain, can never be accomplished, without a critical knowledge of the New Testament, with which our forefathers, of the sixteenth century, were but meanly furnished. Since the time of the Reformation, we can venture to say, that great improvements have been made in theological learning. If therefore our divines have bid adieu to Calvinism, it is surely because they have found, upon farther examination, that its doctrines have no foundation in scripture. To attempt to bring us back to that exploded system is as absurd, as it would be to re-establish the Aristotelian philosophy, or to abolish the arts and sciences which have been invented since the reign of Queen Elizabeth.

2. It may be said, that while these articles maintain their authority in the church, the clergy are obliged in conscience to support the doctrines they contain. This is very true: but at the same time it must be acknowledged, that we are at liberty to put the most rational construction upon them the words will admit. We are not required to derive our explication of them from the writings of our first reformers. The articles are *public declarations* ; and the sentiments of men in their private capacity are nothing to the purpose.

3. That in these articles a latitude was designed to be given to the subscriber, is no new opinion. When Mr. Rogers published his book, that is, about thirteen years after they were established by act of parliament, Dr. Fuller says, " Many Protestants of a middle temper were offended at it. Some conceived it presumption for any private minister to make himself the mouth of the church, to *render her sense* in matters of so high concernment. Others were offended, that his interpretation *confined the charitable latitude, formerly allowed* in these articles : the composers whereof providently foreseeing that doctrinal differences would inevitably arise in so large a church as England was, even between protestants agreeing in fundamentals of religion, *purposely* couched the articles *in general terms*, to include all such dissenters within the *comprehensiveness of the expressions*. Whereas now Mr. Rogers's *restrictive comment* shut out such from their concurrence with the church of England, which the *discreet laxity* of the text admitted thereto." Church Hist. p. 173.

4. In the sixth article the church declares, that " whatsoever is not read in the scripture, nor may be proved thereby, is not to be required of any man, that it should be believed as

an article of faith." If in these articles there is any unscriptural tenet, we heartily wish that "we were well rid of it."—"Our forefathers rejected what they thought was of human invention; and what we find to be so, that escaped them, we, upon their principles, are to reject: otherwise we only exchange one kind of bondage for another." And to say the truth, this performance of Mr. Bowman is in reality the severest libel upon the articles that has ever been published: for if it is proved that they lay us under the necessity of adopting Calvinistical principles, we must renounce our reason and the New Testament.

III. *The Grand Instructions to the Commissioners appointed to frame a new Code of Laws for the Russian Empire: Composed by her Imperial Majesty Catherine II. Empress of all the Russias. To which is prefixed, a Description of the Manner of opening the Commission, with the Order and Rules for electing the Commissioners. Translated from the Original, in the Russian Language, by Michael Tatischeff, a Russian Gentleman; and published by Permission. 4to. Pr. 10s. 6d. Jefferies.*

A Right reverend author endeavours to prove that the Jews had no knowledge of a future state, and yet subsisted as a people under regulated government. Had his lordship turned his eyes to Russia, he would have seen a more extraordinary paradox, without speculative or problematical reasoning to support it: a people void of all ideas of justice, arts, or civil policy, forming themselves into a great empire, merely because they believed in one man, whose name was Peter. This great personage had not even the pride or antiquity of family to recommend him to the veneration of his subjects, the first monarch of his ancestors being contemporary with James I. of England. The father of that monarch was a priest and a prisoner, his mother a nun by compulsion, and himself no more than fifteen years of age when he was elected to the throne. His son Alexis enjoyed scarcely a moment of his life free from civil insurrection, or foreign wars; but Mr. Voltaire says, he was the first who caused a body of laws to be formed for Russia, though imperfect; a fact which is corroborated by the publication before us. The turbulence of his reign, however, prevented him from carrying any of them into execution. His two eldest sons and successors were weak both in body and mind; and whatever good inclinations they might possess for the reformation of their subjects, they left them the same savages they found them.

Such was the state of Russia when Peter mounted the throne, after the administration of his sister Sophia had rendered the
Russians,

Russians, if possible, greater brutes than ever. Fortunately for him, his subjects were so destitute of knowledge in the civil, military, and social arts, that self-love (for so barbarous a people were susceptible of no other principle) induced them to employ foreigners; and Le Fort, a native of Geneva, was the first who awakened Peter to a sense of his native barbarity. We shall not pursue this detail farther; only we shall take the liberty to say, that had not Peter been a greater barbarian than any of his subjects, he could not have executed the prodigious plans he formed for the aggrandizement and civilization of his empire. The sanguinary measures he was forced to employ are shocking to human nature; and he succeeded only by the impressions of terror, and the severity of punishments. By those he abolished some of the capital prepossessions of his people, and rendered them more pliable to the word of command. This was a great deal, and more perhaps than any one monarch ever effected before. He durst not, however, suffer his subjects to know there was any law except what existed in his breast. The courts of justice and the magistrates he appointed were constituted only to save himself trouble; nor durst the members of the inhuman commission which he appointed for the trial of his own son, bring in any verdict but what they knew would be agreeable to his pleasure.

The labours of Peter, his wars, his conquests, and acquisitions, had, however, the happy effect of rendering the Russians docile and tractable; and a succession of able princes or empresses since his time, have kept up a regularity formed by the lights of nature, in the administration of internal justice throughout their empire. It was reserved for her present Russian majesty to enjoy the glory of informing her subjects, that the rules of justice do not depend upon the will of the sovereign, and that they are to be equally proportioned through all the departments of government and civil policy. Her people seem now to be brought to a disposition that relishes those maxims, and the Instructions before us are a plain demonstration that she thinks they may be now entrusted with their own happiness.

The translator, in his preface to this publication, makes a very just elogium on the reign of Elizabeth Petrowna the Clement; and draws the character of the Russian government from the reign of Peter the Great to that of Catherine II. the present empress who, he says, is placed upon the throne by that best and noblest right, the free united voice and acclamations of a whole people, in the following words:

‘ But as human prudence is too short-sighted to foresee every consequence of a scheme projected by man, the unwearied endeavours of Peter the Great to make Russia the center of the

commerce of the universe, the mighty scheme which he had in view, were productive of numerous evils, which, in his time, were neither thought of, nor consequently attended to. It is a received maxim, founded upon experience, that commerce polishes manners; but, at the same time, it is a truth equally well-founded, that commerce, by supplying the means for luxury, corrupts manners: a maxim which has been hitherto exemplified in every trading nation in the universe. As the introduction of foreign customs and foreign commerce increased, measures alike necessary for raising our navy and polishing our manners, the luxury of foreign nations, with all that train of evils, which are its inevitable consequences, increased too in proportion.

‘ Universal dissipation took the lead, and profligacy of manners as quickly succeeded. Many of the lords, who are the general land-holders, began to squeeze and grind their peasants, to extort fresh supplies for the incessant demands of luxury. The miserable peasant, disabled by the heavy load of taxes, was frequently compelled to abandon his house, and ramble over the whole empire, in quest of means to satisfy the oppressive demands of his rapacious lord, whilst his wretched family was neglected at home, and the lands lay uncultivated. Thus agriculture and population diminished daily, the two greatest evils which can befall a nation; but more particularly fatal to Russia, which contains, by the fairest calculation, more square miles by one full third, than the Roman empire ever did in its greatest extent, under its victorious emperor Trajan.’

We shall not repeat to the reader the description of the manner in which the commission for composing a new code of laws was opened at Moscow, on Friday the third day of August 1767. It is sufficient to say in general, that the procession then exhibited was in the highest stile of magnificence; and that the speeches delivered by the bishop of Tuer and the metropolitan of Novogorod, though they partake somewhat of the Eastern manner, are so far from being inflated, that they are affecting and eloquent. Those of the vice-chancellor and the marshal, when the empress was presented with the titles of “Catherine the Great, the most wise, the mother of her count’ry,” are less ornamented, but very proper for the occasion. The orders and rules for regulating the commission for composing the new code of laws, are well adapted to an assembly of people whom we cannot suppose to be much conversant in the decorum of public meetings. The members consist of the deputies from the high departments of administration, and deputies from the different governments of the empire, which are in number twenty.

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‘ The deputies of the districts, in every province, are to be placed according to the date of the time of their appearance in the senate : first, those of the gentry ; next, those of the cities ; afterwards, those of the gentlemen farmers, and other old servants of the state ; and, lastly, those of the common people. The deputies of *our* Cofack-troops are to have their rank with the deputies of that province which they inhabit, after the deputies of the cities, as above mentioned. All the deputies of the Greek profession are to enter the church, and those that are not of the same communion, are to remain at the church-door.’

Thus this assembly may be considered as the parliament of Russia, and the deputies are the representatives of the people. The regulations for their proceedings are very particular, solemn, and orderly, and signed by her imperial majesty.

Next follow the instructions to the commissioners for composing a new code of laws. These instructions are drawn up in the didactic form. They begin with the simple sober principles of the Christian religion, which lead to social happiness and protection under the laws, but particularly adapted to the circumstances of the Russian empire. An absolute power in the sovereign is laid down as the basis of its government, and monarchy is presumed to be the best of all institutions. The most patriot Briton may subscribe to that opinion. But we do not find that even this code of laws, calculated as it is for the good of the subjects, excludes a signioral power from the monarch, which is incompatible with the principles of liberty. Will Catherine II. conform herself to the situation of a British sovereign by resigning the power of doing wrong ? Every government must be absolute ; but a people must be slaves under a prince who is arbitrary. The king and government of England cannot be arbitrary, because their power is determined by the law, which renders them only absolute, and (as we hinted before) every constitution must be so in the last resort of justice and legislation.

The definition of liberty, in this publication, is excellent. “ Liberty is the right of doing whatsoever the laws allow ;” but arbitrary power is superior to law ; and therefore, according to this definition, no liberty can subsist in the Russian government, supposing the present empress to be succeeded by a bloody, ambitious, capricious, or avaricious tyrant. This is a consideration, however, that ought not to affect the wise and good intention of this amiable princess, because it might perhaps shake the springs of her authority, should she attempt to put it out of the power of her successors to be tyrants.

Among

Among the many excellent reformatations of the Russian law intended by her present imperial majesty, the following instructions make a capital figure: and one who reads the history of Peter the Great, could scarcely suppose them to have proceeded from one of his successors.

• The more the number of processes increase in courts of judicature under a sovereign state, the more the jurisdiction is overburthened with decisions; which are sometimes repugnant to each other; either because, in the alternate succession of judges, some differ in opinion from others, or because the same causes are sometimes well, sometimes ill defended; or finally, because of the innumerable abuses, which insinuate themselves secretly, and by degrees, into whatever passes through the hands of man.

• This is a necessary evil, which the legislator remedies from time to time, as repugnant to the nature of a moderate government.

• For if any one is obliged to apply to the courts of judicature, such application ought to proceed from the nature of the constitution of the state, and not from the contradiction and ambiguity of the laws.

• In governments where a distinction of persons is introduced, there must likewise be a personal pre-eminence established by the laws. The particular pre-eminence, established by the laws, which is least burthenfome of all to the community, is this: to be judged before one of the courts of judicature, preferably to any other. Hence arise new difficulties; that is in order to know which court of judicature a man ought to apply to.

• One frequently hears it said in Europe, that justice ought to be administered in all places, in the same manner as in the Turkish empire. According to this sentiment, no nation under the sun, but that which is plunged in the grossest ignorance, could be capable of having a clear idea of what is essentially necessary to be known by all the universe.

• If you examine with attention all the formalities of the law, you will find, without doubt, many difficulties present themselves, which a citizen must go through when he applies to the law, in order to obtain his property, or to procure redress for some injury he has received. But if you compare these inconveniencies with the liberty and security of the citizens, you will find them extremely trivial; and you will be convinced, at the same time, that all the difficulties, cavils, and delays in the courts of judicature, are nothing more than the price, which every citizen pays for his liberty.

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‘ In the Turkish dominions, where very little regard is paid to the property, life, and honour of the subjects, they quickly determine all disputes in *this*, or *that* manner. Amongst them the means of disentangling, and clearing up any knotty affair, are not in the least attended to, provided the dispute be but ended. The Bascha, enlightened at once, orders the bastinado on the soles of the feet to the litigants, just as it strikes his fancy, and then dismisses them.

‘ But in states under a moderate government, where equal attention is paid to the life, the property, and the honour of the meanest citizen, no one can lose his honour or property, without a long and strict examination into the truth. No one can be deprived of life, unless his country itself demands it; but even his country will not take away the life of any one, without giving him leave, first, to employ all the means in his power to defend it.

‘ Where the honour, property, life and liberty of the citizens are carefully guarded, these judicial formalities increase in proportion.

‘ We ought to hear what the defendant has to say; not only to gain a thorough information of what he is accused of, but also to enable him to defend himself. He ought therefore either to answer for himself, or chuse any other person to speak in his behalf.

‘ Some persons think, that the youngest counsellor, in every court of judicature, according to his office, might plead for the defendant; as for instance, the ensign in a company. Another advantage would arise from hence, which is the greater stock of experience, which the judges would acquire by that method, in the discharge of their duties.

‘ Defence here means nothing more, than a full remonstrance to the court of judicature, of whatever can be urged in favour of the defendant, in order for his acquittal.

‘ The laws, which condemn a man upon the deposition of one evidence only, are destructive to liberty. There was a law made in the time of the heirs of Constantine I. by which the single evidence of one man in a high station is taken for sufficient proof of the guilt of the party accused; and, for this reason, the evidence of others, in relation to the very same affair, are not allowed to be heard. By the will of this legislator, the decision was dispatched in a very quick and very strange manner. They decided the affair according to the figure the evidence made, and they judged of his figure according to the dignity of his rank.

‘ Two witnesses are absolutely necessary, in order to form a right judgment: for an accuser, who affirms, and the party accused,

accused, who denies the fact, make the evidence on both sides equal; for that reason, a third is required in order to convict the defendant; unless other clear collateral proofs should fix the credibility of the evidence in favour of one of them.

‘ The evidence of two witnesses is esteemed sufficient for conviction, in every criminal case whatsoever. The law believes them, as if they spoke from the mouth of truth itself.

‘ In the same manner they decide in almost every state, that every child conceived in the time of wedlock is legitimate: the law places its whole confidence in the mother. This is mentioned here on account of the obscurity of the laws in those cases.

‘ The usage of torture is contrary to all the dictates of nature and reason; even mankind itself cries out against it, and demands loudly the total abolition of it. We see, at this very time, a people greatly renowned for the excellence of their civil polity, who reject it without any sensible inconveniences. It is therefore, by no means necessary by its nature.

‘ There are laws, which do not allow the application of torture, except in those cases, where the prisoner at the bar refuses to plead, and will neither acknowledge himself innocent nor guilty.

‘ To make an oath too cheap by frequent practice, is to weaken the obligation of it, and to destroy its efficacy. The kissing of the cross cannot be used upon any occasion, but when he, that takes an oath, has no private interest of his own to serve; as for instance, the judge and the witnesses.

‘ Those who are to be tried for capital offences, should chuse their own judges, with the consent of the laws; or, at least, should have a right of rejecting such a number of them, that those who remain in court may seem as chosen by the malefactors themselves.

‘ It is likewise just, that some of the judges should be of the same rank of citizenship as the defendant; that is, his equals; that he might not think himself fallen into the hands of such people, as would violently over-rule the affair to his prejudice: of this there are already instances in the martial laws.

‘ When the defendant is condemned, it is not the judges who inflict the punishment upon him, but the law.

‘ The sentence ought to be as clear and distinct as possible; even so far as to preserve the very identical words of the law. But if they should include the private opinion of the judge, the people will live in society, without knowing exactly the

the reciprocal obligations they lie under to one another in that state.

In the preceding quotation the reader cannot help observing the great conformity between the sentiments of her imperial majesty of the Russias, and the practice of the English laws; and indeed, the whole system of justice here proposed, are in the highest degree favourable to the liberty of the subject. The following instructions plainly evince the good sense and enlarged views of their great Autocratrix.

‘ Nothing is so dangerous, as this general axiom: *The spirit of the law ought to be considered, and not the letter.* This can mean nothing else, but to break down the fence, which opposes the torrent of popular opinions. This is a self-evident truth, which is not to be controverted, how strange soever it may appear to vulgar minds; who are more terrified by the least irregularity which happens before their eyes, than by consequences more remote, but infinitely more fatal, which flow from one false principle adopted by a people. Every man has his own particular mode of viewing objects presented to his mind, different from every other. We should see the fate of a citizen changed, by the removal of his cause from one court of judicature to another; and his life and liberty depending upon chance, either from some false ideas, or the perverseness of his judge: we should see the *same* crimes punished *differently*, at *different* times, by the *very same* court of judicature; if they will not listen to the invariable voice of the fixed, established laws, but follow the deceitful inconstancy of their own arbitrary interpretations.

‘ The disorders which may possibly arise from a *strict* and *close* adherence to *the letter* of *penal* laws, are by no means comparable to those, which are produced by the *arbitrary interpretation* of them. The errors proceeding from the *first* are only *temporary*, and will oblige the legislator to make, sometimes, easy and necessary corrections in such *words* of the law as are capable of a *double meaning*. However, it will prove a bridle to curb that *licentious* method of *interpreting*, and *deciding* at *their own discretion*, which may prove fatal to every citizen.

‘ If the laws are not *exactly* and *clearly* defined, and understood, *word by word*; if it be not the sole office of a judge, to *distinguish*, and lay down *clearly*, what action is conformable to the laws, and what is repugnant to them: if the rule of *just* and *unjust*, which ought to govern alike the ignorant clown, and the enlightened scholar, be not a *simple question* of matter of fact for the judges; then the situation of the citizen will be exposed to strange accidents.

‘ By

‘ By making the *penal* laws always clearly intelligible, *word by word*, every one may calculate truly, and know exactly the inconveniencies of a bad action; a knowledge which is *absolutely* necessary for restraining people from committing it; and the people may enjoy security, with respect both to their persons and property; which ought ever to remain so, because this is the *main scope* and *object* of the laws, and without which the community would be dissolved.’

These are sentiments which seem worthy the mother of a free people. They contain the system that ought to prevail under an absolute government, and very properly expose the ridiculous doctrine of the spirit of the laws, which has of late been so much in vogue. That spirit, however, remains in England; though it does not rest, as is here supposed, in the arbitrary interpretation of a bench, but in the free uninfluenced verdict of twelve jurymen, who have courage enough to judge of the law as well as the fact, and to pronounce according to what they in their own consciences believe to be true evidence.

The great variety of matter contained in these Instructions does not admit of our following the royal authoreſs to every particular institution which they recommend. Some of the facts, particularly with regard to the English law, are mistaken; but the inferences are always humane and equitable. The following quotation is well worthy the attention of every Englishman.

‘ Agriculture is the first and principal labour, which ought to be encouraged in the people: the next is, the manufacturing our own produce.

‘ Machines, which serve to shorten labour in the mechanic arts, are not always useful. If a piece of work, wrought with the hands, can be afforded at a price, equally advantageous to the merchant and the manufacturer; in this case, machines which shorten labour, that is, which diminish the number of workmen, will be greatly prejudicial to a populous country.

‘ Yet, we ought to distinguish between what we manufacture for our home-consumption, and what we manufacture for exportation into foreign countries.

‘ Too much use cannot be made of this kind of machines in our manufactures, which we export to other nations; who do, or may receive the same kind of goods, from our neighbours, or other people; especially those who are in the same situation with ourselves.

‘ Commerce flies from places where it meets with oppression, and settles where it meets with protection,

‘ The

‘ The Athenians did not carry on that extensive commerce, which might have been expected from the labour of their slaves, the great number of their seamen, the power which they had over the states of Greece, and, what exceeded all, the excellent regulations of Solon.

‘ In many countries, where all the taxes are farmed, the *collection* of the royal revenues *ruins* commerce, not only by its inequality, oppression, and extreme exactions, but also by the *difficulties* it occasions, and the *formalities* it requires.

‘ In other places, where the duties of customs are *collected* upon the *good faith* of the importers, there is a wide difference in respect of the conveniencies for traffick. One word in writing transacts the greatest business. The merchant is under no necessity of losing time in attendance; nor obliged to employ *clerks*, on purpose to remove the difficulties started by the *financiers*, or be *compelled* to submit to them.

‘ The liberty of trading does not consist in a permission to merchants of doing whatever they please; this would be rather the *slavery* of commerce; what *cramps* the trader, does not *cramp* the trade. In free countries the merchant meets with innumerable obstacles; but in despotic governments he is not near so much thwarted by the laws. England prohibits the exportation of its wool; she has ordained coals to be imported to the capital by sea; she has prohibited the exportation of horses fit for stallions; she obliges ships, which trade from her plantations in America into Europe, to anchor first in England. By these, and such like prohibitions, she *cramps* the merchant; but it is for the *benefit* of commerce.

‘ Where-ever there is trade, there are custom-houses also.

‘ The object of trade, is the exportation and importation of goods, for the advantage of the state: the object of the custom-houses, is a certain duty, exacted from the same exportation and importation of goods, for the advantage likewise of the state; for this reason a state ought to preserve an exact impartiality between the custom-house and the trade, and to make such proper regulations, that these two might never clash with each other: then the people will enjoy their free liberty of commerce.

‘ England has no tariff, or fixed books of rates with other nations: her tariff changes, as we may say, at every session of parliament, by the particular duties which she lays on, or takes off.

‘ Strongly jealous of the trade which is carried on in her country, she rarely engages herself in treaties with other states, and depends on no laws, but her own.’

We

We know not on what authority her imperial majesty has adopted the idea contained in the last article. We believe that England has entered into as many treaties with foreign powers as any nation in Europe ; but we do not recollect any one instance in which the interpretation of those treaties depended only upon her own laws. In admiralty cases, her courts have always been determined by the civil law and that of nations, which are in common to all European states ; and we will venture to say, that in commercial affairs transacted in other countries, an intelligent English judge and jury will always be determined by the laws, usages, and customs of the people among whom the affair in litigation was transacted.

Upon the whole, we shall not hesitate to pronounce, that this publication contains many excellent hints for the improvement even of our own laws, especially in cases of distributive justice ; and that the imperial authoress, by the wise and salutary institutions she lays down, bids fair to atone for the ravages which the forefathers of her people formerly carried into the seats of politeness, literature, commerce, and industry.

IV. *Thoughts on different Subjects.* By J. J. Rousseau, Citizen of Geneva. In two Vols. 12mo. Pr. 5s. Crowder.

THOUGH we are far from entertaining any predilection either for the genius, morals, or person of this citizen of Geneva ; yet we cannot refuse the highest approbation of many sentiments contained in the miscellany before us. The author, in speaking of optimism, condemns equally devotees and philosophers ; the former, because they are always interposing divine justice in events merely natural, and the latter, because they are making problems always in the wrong. ‘ I think (says he) things should be considered relatively in the physical order, and absolutely in the moral order : so that the greatest idea I can form of Providence is, that every material being is disposed the best that is possible with respect to the whole ; and every intelligent and sensible being, the best that is possible with respect to itself ; or, in other terms, that for every sensible being it is better to exist than not to exist. But this rule should be applied to the whole duration of every sensible being, and not to some particular moments of its existence, such as human life ; which shews how intimately the question of Providence is connected with that of the immortality of the soul, which I have the happiness to believe. If I refer these arguments to their common principle, they, in my opinion, may be all traced back to that of the existence of God. If God exists, which it is not possible to doubt, he must be perfect ; if he is perfect, he is all-wise,

wife, all powerful and just; if he is all wise and just, *all is for the best*; if he is just and all powerful, my soul is immortal; if my soul is immortal, thirty or forty years of life are nothing to me, and may, perhaps, be necessary for the maintenance of the universe.'

Mr. Rousseau speaking of the Persians, is in many places a little paradoxical. 'Read a love-letter (says he) composed by an author in his closet, or a genius who is desirous of shining from the little fire in his brain; the letter, to use the expression, seems as if it would burn the paper, but its heat extends no farther. You may be enchanted, perhaps affected by it, but so slightly as to leave the words only to remember it by. On the contrary, a letter which love has really dictated, a letter of a true and passionate lover, will be dull, diffused, long, full of disorder and repetitions: his heart, filled with the passion with which it overflows, returns always to the same thing, and has never done speaking; like a brisk spring which runs without ceasing, and is never exhausted. No sallies of wit, nothing remarkable: we retain neither words, phrases, nor turns of periods; we admire nothing, we are struck with nothing. Nevertheless the soul is melted, and we feel ourselves affected without knowing why. If strength of sentiment does not strike us, its truth affects us, and it is thus the heart speaks to the heart. But those who feel nothing, those who possess only the jargon embellished with the passions, know not these kind of beauties, and despise them.'

We are afraid that in the above quotation our author talks rather from philosophy than experience. The expressions of passion are not always dull and diffuse, disordered and redundant. We could venture to produce many examples which prove the contrary, and that passion, instead of hurting, often improves elegance. Was ever mortal in a more mournful situation than Anne Bullen, when the night before her execution she wrote to her husband Henry VIII. that letter which must be for ever the standard of epistolary composition? She might not, perhaps, be a lover, but she was a wife and a mother, and under sentence of death; consequently all her passions were interested in what she wrote. In fact, Rousseau knows the properties of his own heart, and those of the friends with whom he is conversant; he is a judge of the little social commerce in which he has been concerned; but he has no enlarged ideas of the mental faculties, which he bounds by his own experience and conceptions. These, so far as his knowledge reaches, are precise and accurate; but he is too confined in his notions of human nature.

In treating on finances and taxes he writes like a citizen of Geneva, without the least knowledge of that national œconomy which is proper for a great state.

The most important maxim in the administration of the finances, is to labour more carefully to prevent the wants of the state than to augment its revenues. The antient governments did more in effect, with their parsimony, than ours with all their treasures.

The books, and all the accounts of registers, serve less to detect their infidelities than to conceal them; and prudence is never so ready at inventing new precautions as roguery at eluding them. Leave then these registers and papers, and place the finances in trusty hands: this is the only means to have them faithfully managed. Virtue is the only efficacious instrument in this delicate part of the administration.

Cæteris paribus. He who has ten times more effects than another, should pay ten times more. He who has barely what is necessary, should pay nothing at all; and the tax upon him who possesses a superfluity may extend, in case of necessity, as far as the whole that exceeds what is necessary. Some will say, that, in respect to their rank, what would be superfluous for a man of a meaner rank, is necessary for them; but this is a falshood; for a grandee has two legs as well as a clown, and but one belly, no more than him: besides, this pretended necessity is so little necessary to his rank, that if he renounced it for a laudable purpose, he would be the more respected; the people would prostrate themselves at the foot of a minister who went to the council on foot, from having sold his coach to contribute towards a pressing occasion of the state. In short, the laws prescribe magnificence to no one; and neither convenience, or decorum, are a sufficient reason against them.

Let heavy taxes be laid on livery servants, equipages, rich furniture, palaces, and public entertainments of every kind, idle professions of every kind, as dancers, singers, players; and in a word, upon that croud of objects of luxury, amusement, and idleness, which strike all eyes; and which can be the less concealed, as their only use is to be exposed to view; and which would be intirely usefess, if they were not seen. There is no fear that the produce of such taxes would be small, from being left to every man's choice, and being laid on things which are not absolutely necessary. To suppose, that after they have once suffered themselves to be seduced by luxury they can ever renounce it, is a proof of a very slender knowledge of mankind: they would an hundred times sooner deny themselves necessities, and would rather chuse to die of hunger than shame. The increase of expence would be a fresh reason for maintaining

maintaining it; when the vanity of shewing themselves rich would be gratified from the price of the thing, and the expence of the tax; while there are rich people, they will distinguish themselves from the poor; and the state cannot procure itself a less burthensome or a more certain revenue, than from this distinction.

For the same reason, industry would not suffer from an economy which enriched the finances, encouraged agriculture, by easing the peasant, and would insensibly bring all fortunes to that mediocrity which constitutes the true strength of a state. I own, the taxes might contribute to make some fashions pass away more quickly; but then, in their room, others would be substituted, by which the tradesman would get money, without any loss to the Exchequer. In short, suppose the genius of the government is constantly to place all taxes on superfluous riches, two things would happen: either the rich would retrench their superfluous expences, which would tend to the profit of the state; in which case the assessment of taxes will have produced the effect of the best sumptuary laws. The expences of the state will, consequently, be lessened with those of individuals; and, the Exchequer will not receive the less for this; because, it will have much fewer disbursements; or, if the rich will not retrench their profusion, the Exchequer will have, from the produce of the taxes, the necessary resources, for the real necessities of the state. In the first case, the Exchequer is enriched by all that expence which is saved; in the other, it enriches itself still more at the useless expence of individuals. I am of opinion, that whatever is not proscribed by the laws, nor contrary to the customs, and which the government has a right to forbid, it may certainly permit upon paying a duty; and, for example, the government has a right to forbid the use of coaches; it can, therefore, with the greatest propriety, lay a tax on coaches. A wise and useful method of blaming their use, without entirely putting a stop to them. In this case the tax may be looked on as a kind of penalty, the produce of which makes amends for the abuse it punishes.

It has been asserted, that the peasant ought to be taxed, and that he would do nothing, had he nothing to pay; but experience contradicts this ridiculous maxim, in every nation. In Holland, in England, where the cultivator of land pays but very little; and, particularly, in China, where he pays nothing, the land is best cultivated. On the contrary, wherever the labourer is taxed in proportion to the produce of his land, he leaves it untilld, or raises only enough for him to subsist on: for he who loses the fruit of his labour, gains by doing nothing;

and laying a penalty on labour, is a very extraordinary method of banishing laziness.

'If it is asserted, that nothing is so dangerous as a tax paid by the buyer, which is, nevertheless, the case in China, where the taxes are more heavy, and better paid than in any other country; it is certain that the evil is a thousand times worse still, when the tax is paid by the cultivator himself. Is it not attacking the subsistence of the state even at its source? Is it not labouring as much as possible at depopulating the country; and, consequently, ruining it at the long run? for there can be no worse scarcity happen to a nation, than a scarcity of inhabitants.'

It is easy to observe that every maxim contained in this quotation is false, when applied to a free and an opulent country, where there are hoards of riches, which are beneficial only when applied to the purposes of luxury. In England, where the doctrine of financing is better understood than in any other part of the world, the tax upon plate, which, properly speaking, is the only real tax we have upon luxury, brings in little or nothing. The window and the carriage taxes produce large sums; but they are taxes not so much upon luxury as upon conveniency. A man may save money by making use of a wheel machine instead of trudging on foot; in the same manner a good turnpike road, notwithstanding the heavy taxes attending it, may be proved to be an article of frugality instead of luxury. Our author's thoughts upon beggars are whimsical, and can scarcely be understood in England, where no man can be a beggar but from vice or laziness. Our laws punish beggars; but they give to the poor as good a right to their daily bread, as the gentleman has to his fortune, or the artizan to his gains.

As the collection before us appears to be for the most part extracted from different works of Rousseau rather than separate essays, we shall not detain the reader with any farther extracts or observations upon them. In general, they discover more true knowledge of nature than of life; and the writer seems to have no adequate ideas of what we very properly call second nature; a study which modern philosophers seem too much to neglect, though of the highest importance to mankind, who acquire it chiefly from the theatre.

V. *A practical Treatise on Wounds, and other Chirurgical Subjects; to which is prefixed a short Historical Account of the Rise and Progress of Surgery and Anatomy, addressed to young Surgeons, by Benjamin Gooch, Surgeon. 2d edit. 2 Vols. 8vo. Pr. 14s. Cadell.*

IN our Review for the month of February 1758, we gave an account of a small volume of *Cases and Practical Remarks in Surgery*, published by this author, which we regarded as a useful performance to practitioners in that art. The present work consists of two volumes, whereof the second is a republication of the treatise above-mentioned, but now greatly enlarged, by the addition of other extraordinary cases and remarks.

The first volume is addressed to young surgeons, whom the author endeavours to excite to an assiduity in the study of their profession, and informs of the opinions both of antient and modern writers on the subjects of which he treats. The practice here prescribed, is drawn from the authority of the most eminent surgeons, and illustrated with many observations and reflections, supplied by the author's long experience and diligent attention to the improvement of surgical knowledge. Among instances of the fatal effects of a concussion of the brain, where only the blood-vessels have been found turgid, without any rupture of them, we meet with the following, in this collection.

A very remarkable case of this kind I had an opportunity of observing, some years ago, by opening the head of a boy, who had received a fall a week before, and who from the time of the accident, till the day before his death, was almost incessantly singing. Upon the strictest examination, I could discover no extravasation or ruptured vessels, but those distributed in the folds of the pia mater appeared very turgid. When this fatal accident happened, the boy was learning psalmody; and it was observed by those who attended him on this occasion, that his voice was more melodious after than before it, and that he sung the tunes as truly. The day before he died he grew comatose, and expired in strong convulsions upon the seventh day after the accident.

As no satisfactory description of the tumours on the heads of new-born children, is to be found in other physical authors, it may not be improper to insert the account of the nature and cure of that disorder, as delivered by this experienced practitioner.

This kind of tumour proceeds from an extravasation of blood, probably, in consequence of some injury in a laborious, hasty or injudicious delivery; as time should always be allowed for a gradual dilatation of the parts, to admit of the exclusion of the fetus with safety. It is seldom observed on any other

parts of the head, than the parietal bones; and the extravasated blood is most frequently lodged between the pericranium and the cranium.

' This tumour is generally circumscribed by a ridge, when the extravasated fluid is contained between the cranium and pericranium, and feels as if there was a depression or deficiency of the bone; but the deception is owing to the fluid in the distended pericranium yielding to the fingers, and to the ridge circumscribing the tumour, which may be taken for the edge of the bone, without very accurate examination.

' Some surgeons have looked upon this sort of tumour as an aneurysm proceeding from the inside of the skull; others as a hernia of the brain; but was either of these the case in question, it must appear between, and not upon the bones, as it does; and according to the first supposition, a pulsation would be observed in it. That eminent practitioner, *Monf. Le Dran*, one of the best and most accurate of the French writers, had very confused ideas of this kind of tumour, as we may see in his first observation.

' The surgeons of the Foundling-hospital, who have had the greatest opportunities of discovering the nature of these tumours, and the best method of cure, from their large experience, say, they generally succeed by opening them, in case the children are otherwise healthy; and that they prefer this method, rather than waiting in expectation of absorption by any other, apprehending that the bad consequences they have seen may proceed from the putrid quality of the fluid, contracted by its stagnation. They make an incision the whole length of the tumour, lay soft dry lint under the edges of the wound, to favour the discharge of the extravasated blood, after pressing out as much as they can without bruising the tender parts, and then apply a pledget of common digestive over the lint, with easy compress and bandage. By this treatment, those gentlemen have assured me, that they very seldom meet with any trouble in the cure, to discourage the practice; but when the blood lies next the bone, very thin scales will sometimes rise and retard the cure a little.

' Some other practitioners, of experience too, whom I have talked with upon this subject, are against opening these tumours; advising the application of compressures, moistened in warm austere red wine, or red wine and vinegar, to be renewed as often as they grow dry, and say they have generally observed, absorption of the fluid to be the effect of this method, without bad consequences: however, should there appear no diminution of the tumour, by regularly pursuing this method a reasonable time, it will then certainly be advisable to open it, lest the
fluid

fluid should be absorbed in a putrid state, or the bone injured by it, whence bad consequences might ensue; and if the bone received an injury originally, the necessity of opening is indisputable.

'I have succeeded in some cases by both methods, attending to these circumstances and considerations, to direct my judgment and practice.—I have generally added *Sal. ammon. crud.* to the above mentioned applications.'

In reviewing the second volume, we cannot omit extracting a remarkable instance of the efficacy of the *solutio merc. sublimat. corrosiv.* in removing an opacity of both eyes.

'After these papers were sent to the press, a surgeon at Halesworth in Suffolk, brought to me at Doctor D'Urban's a gardener, who some time before had received a violent blow with a man's fist upon his right eye, which caused such an opacity of it, as excluded the rays of light; and what added, in the highest degree, to this poor man's calamity, whose labour was necessary for the support of his family, was, his having also lost all useful sight of his other eye, a great many years, by the like accident, as he informed us, notwithstanding the utmost care of a good surgeon to prevent it.

'In the present case other proper means having also proved ineffectual, I strongly recommended the trial of the mercurial solution, from the extraordinary efficacy I had observed of it; but did not the least expect it would have any effect upon the old case: however, in a few weeks he began to be more sensible of impressions from luminous bodies in that as well as in the other eye; and after a regular perseverance in the use of the medicine about two months, he was restored to such a degree of sight as to enable him to write legibly and to pick up pins thrown upon the floor, which proofs he gave us; but what astonished us most of all, he positively declared that he could see better with that eye of which he had been long blind than with the other.

'There still remain partial opacities in both eyes, and the visual rays not entering in their true direction, nor being properly refracted, vision is indistinct and imperfect. He sees objects to the greatest advantage when he looks down upon them.

'During the use of the medicine he was let blood now and then, living upon a cool diet, had his body kept open, and drank proper diluents very liberally; a seton was also drawn into his neck; from which I have often seen very good effect in inflammations of the eyes.'

'I have seen singular good effects from giving a medicine of this nature, in very small doses as an alterative, in other as well as in these and venereal cases, by continuing it a long

This collection furnishes likewise an account of a stone extracted from a man, by the operation of lithotomy, which weighed near fifteen ounces, and is, perhaps, the largest on record, taken from a living subject. The effect of the topical applications to the incision, being prevented by the constant drilling of the urine, the wound continued in a foul and incurable condition during six years, which the patient survived the operation. The expedient of the unhappy sufferer in this miserable situation, deserves to be related. He tempted a little favourite dog to lick the parts; who, in a short time, was so well instructed in his business, that whenever his master lay down, and uncovered them, he immediately went to work with his tongue. Soft dry linen cloths were then applied to the wound, which afforded more ease than all the remedies that had been used. 'As long as the patient lived, says the author, his dog was his surgeon, and kept the wound tolerably clean and easy.'

The last quotation we shall select from this performance, is of the cure of the thrush, which we are the more induced to recommend to the public attention, as being authorised from experience to confirm the efficacy of the remedy proposed.

'As I think no person should keep to himself the knowledge of what may prove beneficial to mankind, I publish in this manner the following medicine, which I know, from much experience, may be relied on in the cure even of the worst kind of thrush in bad fevers; though indeed I have made no secret of it, but have mentioned it, as opportunity offered, to all my medical acquaintance, after I was so fortunate as to make a discovery of it above twenty years ago. It had long been in the possession of a woman, who was sent for far and near upon this occasion, with constant success, to which I had often been a witness. This induced me to offer her a considerable gratuity to divulge the secret, but though she refused to do so, I have undoubted evidence, that the medicine I here mention is the very same as her's.

'Its composition is borax and honey; the proportion of a dram of the borax in very fine powder to an ounce of pure honey, just

while, where I have had reason to believe the cause of the disease was an obstruction of the minutest order of vessels; preparing the medicine in such a manner as to be given by drops, in some appropriate vehicle agreeable to the stomach, observing the same general rules that have been mentioned during the course. From my own experience I am convinced, the most proper time of taking this medicine in such cases, is at the patient's going to bed; it generally raises a gentle diaphoresis.'

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of such consistence as to suspend the powder, is sufficient to answer the end in common cases, but in some, I have put in two drams, never more. I direct the patient to take a tea-spoonful or two of this linctus every hour, after stirring it well together, swallowing it leisurely, and in such a manner as it may spread itself all over the mouth and throat. I have seldom known a bad thrush resist the power of this medicine more than two or three days regular use of it. After the thrush is removed, the patient sometimes complains of a smarting and tenderness of the parts, which are soon eased by frequently holding in the mouth a mucilage of *Sem. Cydon.* or a solution of *pulv. & Trag. comp. in aq. Rosar. damascenar.* to a mucilaginous consistence, sweetened with *Syrup. Mororum*: or by the use of a smooth emollient gargarism.—I have sometimes ordered the borax to be mixt with clarified honey and currant-jelly equal parts, instead of honey alone, and in that manner it makes a more agreeable medicine. Where there is a peculiarity in the constitution that honey disagrees, the borax may be mixt with either black or red currant-jelly, and *Syrup. moror.*

* This medicine, made milder, has also been found by experience, very beneficial in the thrush attending infants.

On the first publication of this author's collection of cases and remarks, we observed that it might be an useful Vade Mecum to all practitioners in surgery. Though it is now swelled to too large a size to be still intitled to that appellation, it has increased, not diminished in utility; and being united with a capital treatise on wounds, merits a place in every medical library.

VI. *A new and correct Edition of the Book of Common Prayer, and Administration of the Sacraments, and other Rites of the Church of England. In which certain Alterations and Amendments are most humbly offered and recommended. To which is prefixed, A Letter to the most reverend the Archbishops, and the right reverend the Bishops of the Church of England. By a Priest of the same Church.* 8vo. Pr. 5s. Fletcher.

WHEN we consider, that it is now two hundred and twenty years since the greatest part of the Liturgy was compiled; that ever since, it has been exposed to the severest examination, and the most malevolent criticism; we shall not be surprised to find, that defects and improprieties have been discovered in its composition. Perfection was not to be expected, unless it had been indited, as some have boldly said it was, by the Holy Ghost. The prayers which compose this venerable system of devotion are written with an admirable simplicity, and, considering

considering the state of our language in the reign of Edward VI. with an extraordinary purity of style; yet every competent and impartial judge must acknowledge, that some passages might be expressed with more propriety*, grace, and dignity; some exceptionable sentiments might be corrected; and some of the offices disposed in a more uniform and regular manner. In these points the author of the work before us has attempted to make improvements.

In a prefatory letter addressed to the archbishops and bishops he has given their lordships an account of his performance, with the motives which induced him to undertake it; and has endeavoured to vindicate a revival of the Liturgy against some popular objections.

The Book of Common Prayer, and the amendments he proposes, are printed on opposite pages; and some notes are occasionally subjoined, in which he gives his reasons for altering the established form, where they were not sufficiently obvious, or where the importance of the alteration required a particular explication.

In this new edition, he has endeavoured, he says, 'to express himself with that easy dignity, and unaffected purity of style, which are so beautifully conspicuous in the original:' for he observes, 'that a correct simplicity, and elegant familiarity of diction, is the precise model of devotional phraseology.'

This notion is unquestionably just.—Let us then proceed to enquire, how the author has succeeded in his design.

The Exhortation.

'Dearly beloved brethren, the scripture directs us in numberless places to acknowledge our manifold sins and iniquities, before the face of Almighty God, our heavenly Father; and, without presuming to deny or to disguise the same, fully and freely to confess them with humble and penitent hearts; that thereby we may obtain forgiveness, from his infinite goodness and mercy in Christ Jesus. And although we ought at all times to own, and to lament our unworthiness in the sight of God, yet it is especially our duty to do so when we assemble to

* The following collect will be sufficient to exemplify the truth of this assertion. "O God, whose nature and property is ever to have mercy, and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ, our Mediator and Advocate."

* See Crit. Rev. Vol. xxviii. p. 191.

discharge

discharge the public and important offices of our most holy religion; to return thanks to him for the many and great blessings we have received at his hands; to celebrate his praise; to hear his most sacred word; and to pray for all things convenient and necessary as well for the body as the soul. And therefore I beseech all you, who are here present, to accompany me to the throne of grace, with humble hearts, and devout voices, and to join me in general confession of our sins and offences.

In some places, we will allow, the old Exhortation is not improperly corrected; but we cannot pretend to say, that there is any superior elegance in this production. The concluding sentence is extremely awkward: and there seems to be an absurdity in applying devotion to the voice.

The general confession.

‘Almighty and most merciful Father; We have all gone astray from thy ways like lost sheep; We have followed too much the imaginations and desires of our own hearts; We have in numerous instances transgressed thy holy laws; We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; and there is no righteousness in us. But, O Lord, have mercy upon us miserable offenders; Spare thou them, O God, who confess their faults; Forgive thou them who are penitent; According to thy gracious promises declared unto mankind by and in Christ Jesus our Saviour: And grant, O most merciful Father, for his sake, That hereafter we may live soberly, righteously, and godly in this present world, To the salvation of our souls, and the glory of thy holy name. Amen.’

The old expression—*We have erred and strayed from thy ways*, is, in our opinion, more elegant than the phrase which is substituted in its place. *Erred and strayed* in this passage do not appear to be synonymous words: the first implies an accidental, the second an habitual deviation. *By and in Christ* is a nauseous piece of logical formality, totally unnecessary in compositions of this nature.

It has been frequently observed, that there is a small impropriety in the prayer for the clergy and people; that there is no reason why the Deity, on that occasion, should be said to *work great marvels*. Our author expresses the preamble in this manner: ‘Almighty and everlasting God, who in thy gracious goodness hast appointed pastors for the government and protection of thy flock, send down, &c.’

In the Litany we pray, that “God would deliver us from lightning and tempest; from plague, pestilence, and famine; from

from battle and murder, and from sudden death." *Plague and pestilence* are tautological terms; and our author, with many others, is of opinion, that a sudden dissolution is not always a calamity. He has therefore expressed this deprecation in the following terms:—"From all dangers in storms and tempests; from the calamities of war, pestilence, and famine; from spiritual security, and unfitness for death."—We do not, however, perceive the reason why this writer has not thought proper to deprecate a violent death, which is implied in the original by the word *murder*; nor can we see any difference between *storms* and *tempests*.

"By thine agony and bloody sweat; by thy bitter passion and crucifixion; by thine ignominious, but precious death; by thy glorious resurrection and ascension; and by the wonderful effusion of the Holy Ghost."

Here, says he, I have dropped the word *burial*, as an unsuitable adjunct to the epithet *precious*. Besides, the sepulture of our Lord, is, at most, a circumstance of inferior consequence, the mention of which in this place seems to impair the dignity of a most noble climax.

"May it please thee, O Lord God, to bless, support, and defend thy holy catholic church; and especially that pure and reformed part of it, the churches whereunto we belong."

The latter part of this petition is not agreeable to that *universal* benevolence which the gospel recommends. There is, besides, an impropriety in supposing, that several churches are included in one church.

"May it please thee to protect, succour, and defend all those who are in any danger, necessity, or tribulation; all travellers by land or by water; also pregnant women, and women in labour; all sick and infirm persons; all young children; all prisoners and captives."

The word *pregnant* in this petition has a vulgar sound; and there is a tenderness in these words—*Shew thy pity upon all prisoners and captives*—which is destroyed by the alteration.

The chief exceptions which have been made to the collects, are, that some of them are too general; that in others there is little or no connection between their introduction, and the matter of their request; and in many still less between them and the epistle and gospel to which they are prefixed. These objections are obviated in this edition.

The Collect for Trinity-Sunday.

"O holy, blessed, and glorious Trinity, give grace, we most humbly beseech thee, to hold the great mystery of our faith in a pure conscience; that we, submitting our weak and finite
most understanding."

understandings to thy written word, and our corrupt wills and affections to thy righteous laws, may evermore serve and please thee, who livest and reignest one God, but three persons, world without end. Amen.

This is Athanasianism in the true sublime! No Christian will refuse his assent to the written word. But, in the estimation of some people, this is not sufficient. They require the reader to submit his understanding to *their interpretations*. Our author, however, speaking of the Athanasian creed, very candidly allows, that it is rather calculated to countenance an enemy, than either to make, or confirm a friend. Be these things as they may, it is to be wished, that controverted points of divinity were excluded from every system of devotion.

The charge in the matrimonial service is expressed in this manner:

‘I require and charge you both, as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed, if both or either of you know any just cause why you should not be joined together in matrimony, now freely to confess it. For, assure yourselves, no marriage is lawful in the sight of God, but what is agreeable to the rules of his holy word, and the laws of this land, grounded thereupon.

Thereupon! Is it possible that a writer, who pretends to have made alterations ‘for the sake of the more easy flow and smoothness of the period,’ should conclude an address with this unharmonious, this obsolete, this contemptible word!

This declaration—*With this ring I thee wed, &c.* is certainly very indelicately expressed; and our author has observed, that the latter part seems not to be proper with respect either to place or person. It becomes, he thinks, the mouth of the priest only; who afterwards, in the most solemn manner, pronounces the parties concerned to be man and wife, *In the name of the Father, and of the Son, and of the Holy Ghost*. He has therefore substituted the following words in the room of the ancient form—‘This ring be the token of the matrimonial covenant betwixt me and thee’—which seem to be sufficient.

Before we quit this performance, we must observe, that the author has made several very sensible observations in his notes; and has suggested many things, which will deserve attention, if ever the Liturgy should undergo a public revival.

But though he has made some judicious corrections in every part, yet he frequently reminds us of this expression in the evangelist—“No man having drunk old wine, straightway desireth new: for he saith the old is better.”

VII. *Memoirs of the House of Brandenburg, from the earliest Accounts, to the Death of Frederick-William, the present King's Father. To which are added six Dissertations on various Subjects. By the present King of Prussia. In 2 Vols. 12mo. Pr. 6 s. Nourse.*

THE manner of writing history introduced by Voltaire, and adopted by his Prussian Majesty, however pleasing or (as their admirers call it) philosophical it may appear, is of the most dangerous tendency, when executed by authors whose opportunities of information, and accuracy of judgment, are not superior to the rest of mankind. The lumping together the proceedings of a tedious negotiation, or the operations of a laborious campaign, may save a great deal of trouble to the reader: but if the abridgment is not drawn up from real facts, and with the utmost precision, the reader's information must be misled, and his ideas perverted. Mistakes arising from general historical positions, are of much greater prejudice to truth, than the mistaking particular facts, as the latter affects only a part, but the former the whole.

The royal author of these *Memoirs* very elegantly says, that it is with histories as with rivers, which are of no consequence till they are navigable. This is a smart observation; but is it always true? Are small rivers of no consequence to the improvement, fertility, conveniency, and beauty of a country? Is not this general position too peremptorily laid down?

We agree, that the ancient history of Brandenburg deserves to be thrown into a groupe, where the features of only one or two principal figures are discernible, as drawn by our royal author; but the historians of other great German houses have marked many of them very strongly; too much so, perhaps, to be recognized by their great descendent.

Our royal author, in the 18th page of the 1st vol. of the translation before us, brings us into the company of the Elector Joachim III. who embraced the doctrine of Luther in the year 1539. He thinks that the Hussites, and the new converts of Bohemia, shook off the papal yoke merely from a spirit of independence and mutiny, and made use of the liberty of their consciences as a cloak to cover the crime of their revolt. He tells us plainly, that the reformation of religion in Germany, was owing to the love of gain; in England, to that of a woman; and in France, to that of novelty, or perhaps of a song.

These are bold assertions; and perhaps, had his majesty deigned to consult minor historians as to the facts, from which all general assertions ought to be deducible, he would have found some reason not to have been so very hasty in his conclusions.

The particulars of the history of the Bohemian wars, and the civil as well as religious oppressions which that people lay under from their tyrants, entitled their revolt to a better term than that of a crime. A more intimate acquaintance with the history of England, might likewise have disabused his majesty as to that vulgar mistake of the English reformation being owing to Henry VIIIth's passion for Anne Bullen. The histories of the Albigenes and Waldenses, which are extremely well authenticated, prove that thousands of French subjects were burnt by scores and hundreds, for embracing the doctrine of the Reformation, several centuries before Calvin was born. We have been the more diffuse on this head, to illustrate the danger we have hinted at, that of drawing general conclusions from partial or arbitrary evidences.

John Sigismund is the first prince of the house of Brandenburg under whom its history becomes interesting, by his having acquired Prussia, and the succession to the duchy of Cleves, which fell to him in right of his wife. He resigned his dominions in 1619 to his son George-William, whose reign was very unfortunate, especially during the invasion of Germany by Gustavus Adolphus. It is only doing justice to the candour of our royal historian to transcribe his character of this prince.

We cannot, without offending the laws of equity, charge George-William with all the misfortunes that happened to him. He was guilty however of two very capital mistakes. One was, his not raising an army of 20,000 men, which he was able to maintain, and which would have enabled him to support his rights to the succession of Cleves, and might have been still more usefully employed in the defence of his country: The other was his placing so unlimited a confidence in his minister the count of Schwartzenberg, who had sold himself to the Imperial court, and whose ambitious views tended even to render himself master of the Mark. The complication of odd conjunctures this prince was in, left him only the liberty of choosing the least of two evils. He was under a necessity of choosing between the Imperialists and the Swedes, which he would prefer as friends or masters. The edict of restitution, the designs of the Imperial court upon Magdeburg, and liberty of conscience, ought naturally to have inspired George-William with an aversion to Ferdinand II. but by joining with the king of Sweden, whose intention was to acquire Pomerania, he became subservient to his enemy in depriving himself of his just inheritance. On the one hand he was greatly displeased with the emperor's severity, which induced him to listen to the insinuating artifices of the Swedes; and on the other, he was provoked at the Swedish usurpations, which made him apply to the court of
Vienna

Vienna for succour. This ticklish situation was the cause of his changing sides continually, and joining with the strongest; and the inconstancy of fortune, which alternately favoured the Swedes and Imperialists, did not give his allies even time to protect him.

The favourite character of his Prussian majesty, is that of Frederick-William, son to George-William. Frederick-William (says he) was born at Berlin the 6th of February 1620. He was surnamed the Great, and was really so. He was a prince that may be said to have been formed by heaven, to redress by his vigilance and activity the disorder and confusion, into which his territories had been thrown by the indolence of the preceding reign; to be the restorer and defender of his country; and the glory and honour of his family. Nature seemed by mistake to have united in his person the soul of a great king, with the moderate fortune of an elector; and indeed his spirit was much superior to his station. Europe in him beheld a prince, whose actions displayed the noble soul, and the superior genius; one while tempered by prudence, another time bearing that character of enthusiasm, which forces our admiration; a prince, who constantly repaired his losses, without foreign succours; who formed all his projects himself, and put them in execution; who by his wisdom retrieved a desolated country; by his policy and prudence acquired new territories; by his valour assisted his allies, and defended his people; a prince, in fine, who was equally great in all his undertakings.

The history of this prince is, we think, executed in a most masterly manner, and with a freedom as well as impartiality, which does honour to his great descendent, who thus pursues his character.

Frederick-William was endowed with all the qualifications requisite to form a great man; and Providence furnished him with the proper occasions of displaying them. He gave instances of his prudence, at an age in which unruly and fiery youth give generally only marks of licentiousness. He never exerted his heroic valour in the pursuit of any base design; but employed it constantly in defence of his territories, or in the assistance of his allies. He was warm and prudent, qualifications that rendered him a great politician; he was industrious and humane, virtues, which rendered him a great prince. He was insensible to the dangerous charms of lawless love, and had no other weakness, but for his wife and wine. His fiery temperament rendered him subject to transports of choler; but if he gave way to the first motion, he always checked the second; and his generous heart abundantly repaired the mistake, which his natural impetuosity made him commit. This prince was

kind, magnanimous, charitable, humane, and naturally inclined to virtue; he was the restorer and defender of his country, the founder of its power, the arbiter of the several princes his equals, and the honour of his nation. A plain narrative of his life is his greatest panegyrick; whoever would attempt to embellish the story, would only diminish its beauty. To touch his laurels would make them wither.

His majesty has drawn a long and laborious parallel between his great ancestor and Lewis XIV. to which we must refer our reader; tho' we cannot think it executed with the judgment and political abilities of a Plutarch. On this occasion he tells us, 'That Europe had granted the surname of Great to three sovereigns, who reigned almost at the same time, namely, Cromwell, Lewis XIV. and Frederick-William. To Cromwell, for having sacrificed every civil duty to the desire of reigning; for having prostituted his talents which instead of being useful to his country, were subservient only to his ambition; for having concealed his impostures under the mask of fanaticism; for having enslaved his country under a pretence of fighting for her liberties; for becoming the executioner of his king, whom he sacrificed to his fury: to Cromwell, a bold, cunning and ambitious man, but unjust, violent, and void of virtue; a man, in fine, who had great qualities, but never a good one. Cromwell therefore did not deserve the surname of Great, which is due only to virtue.'

We do not recollect any work of reputation, or indeed any established custom, that ever gave Cromwell the epithet of Great; and a prince who writes history with the spirit of a philosopher, might have remarked, that Cromwell was so far from being a great sovereign, that he grossly mistook his own interest, and that of the people he governed, by being the dupe of Mazarine, and laying the foundation of the French greatness, which for half a century endangered the liberties of all Europe.

Our author is very free in exposing the ambition, weakness, and vanity of Frederick, the first king of Prussia, who was flattered (says he) 'only with the externals of royalty, with the pomp of scenery, and with a kind of irregular self-love, which takes a pleasure in making others sensible of their inferiority. But that which was the effect of a childish vanity, turned out afterwards a master-piece of politics: for the regal dignity rescued the house of Brandenburg from that state of servitude, in which the house of Austria had hitherto kept the princes of Germany. It was a kind of bait, which Frederick flung before all his posterity, by which he seemed to say to them,

“ I have procured you a title, shew yourselves worthy of it ; I have laid the foundation of your grandeur, it is your business to raise the superstructure.”

This is paying a delicate, but a very just compliment to the royal author himself.

The second volume of this work begins with the history of Frederick-William, the last king of Prussia, who was born in 1688 ; so that he was about three years younger than George II. of Great Britain. His son and successor has taken uncommon pains to embellish his character, and to exhibit it in a light very different from that in which it has hitherto been considered. His Prussian majesty, it must be acknowledged, has in this respect discovered great historical address and abilities. He does not conceal the plain frugal manners of his father, his severity, his circumspection, and what we may call his selfishness ; but he artfully, and we believe very truly, represents those qualities as being necessary for repairing the waste both of men and money, which the Brandenburg dominions had undergone during the late reign. Nothing can be more certain, than that the provident cares and parsimony of Frederick, even below the rank of a private gentleman, laid the foundation of his son's glory and greatness. His majesty's acknowledgment of this, and the encomiums he bestows on his father, are the more generous, as it is well known with what severity our royal author and his friends were treated during that reign.

Frederick-William (says he) obtained, that Lewis XIV. should acknowledge his royalty, and his sovereignty of the principality of Neufchatel, and guarantee to him the countries of Gueldres and Kessel, by way of indemnification for the principality of Orange, which he renounced for himself and his descendants. France and Spain granted him, at the same time, the title of Majesty, which they still refused to the kings of Denmark and Sardinia.

At the return of peace, the king applied himself entirely to the interior administration of his territories. He exerted himself to regulate his finances, the police, the courts of justice, and the army ; departments which had been equally neglected under the preceding reign. He enjoyed an active mind in a vigorous body. There never lived a man so capable of entering into every branch of business : but then, if he stooped to little things, it was from a persuasion, that great things are only the combination of many little ones. He referred his undertaking to one general plan of policy, which he had formed to himself ; and, in labouring to bring every part to the utmost perfection, he only aimed to perfect the whole.

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‘ He abolished all useless expences, and stopped those canals of profusion, thro’ which his father had misapplied the resources furnished him by the prosperity of his subjects, to vain and idle purposes. The court was the first to feel the effects of this reformation. He retained but a few persons essential to his dignity, or useful to the state: of one hundred chamberlains, in the service of his father, he kept but twelve: the rest took to the army or the cabinet. He reduced his private expences to a very moderate sum, saying that a prince ought to be sparing of the blood and substance of his subjects. In this respect, he might well be considered as a philosopher on the throne, and quite the reverse of those great scholars, who make all their barren knowledge consist in the speculation of such abstract matters as seem to elude our enquiries: he himself gave examples of a frugality and austerity worthy of the earliest periods of the Roman republic.—Averse to pomp and parade, and all the imperious trappings of royalty, he, with a virtue which might do honour to a Stoick, denied himself the most common conveniencies of life. Thus his great simplicity of manners and frugality formed a perfect contrast with the haughtiness and profusion of Frederic I.

‘ The political ends of this prince in his interior arrangements, were to render himself respectable to his neighbours, by keeping up a numerous army. He had learned, from the example of George-William, how dangerous it is for a prince not to be always in a condition to defend himself; and from that of Frederic I. whose troops were ever more at the direction of the princes who paid them than at his own, that a sovereign is only respected in proportion as he can render himself formidable by his intrinsic power. Tired with the humiliations which Frederick I. often suffered, sometimes from the Sewdes, and sometimes from the Russians, who made, with impunity, a thoroughfare of his dominions, he resolved to screen his subjects effectually from the bad consequences of any future quarrels amongst his neighbours; and, at the same time, enable himself to support his claims on the succession of Bergue, now on the point of becoming the bone of contention, by the daily expected death of the Elector Palatine, the last prince of the house of Neubourg. The public seem to think, that the prospect of a military government was not of the king’s own forming, but that it had been suggested to him by the prince of Anhalt; for my part, I am far from adopting this opinion, because I know it to be false; and that a mind so superior as that of Frederick-William could not but penetrate and comprehend the vastest objects; and judge better of the true interest of his dominions, than any of his ministers or generals.

‘ Supposing it lawful to consider the greatest schemes as the children of mere chance, we may safely affirm, that some English officers put Frederick-William upon forming those plans, which he afterwards carried into execution. This prince, in his youth, served in Flanders; and, during the siege of Tournay, at which he was present, happened to fall in with two English generals, engaged in a warm debate: one of them maintained, that the king of Prussia would find it a difficult matter to maintain fifteen thousand men without foreign subsidies; the other, that he could maintain twenty. The young prince, all on fire, put an end to the dispute by saying, “ The king, my father, may maintain thirty thousand, if he pleases.” The Englishmen considered these words as the folly of an ambitious young man, fond of exaggerating the advantages of his country: but Frederick-William, when king, proved he was even better than his words; for by a proper administration of his finances he contrived, the very first year of his reign, to maintain fifty thousand men, without any foreign subsidies.’

But tho’ this division of the work is extremely well executed, other parts bear evident marks of credulity and misinformation. From the year 1715, these Memoirs are continued by way of annals. We are told, that Frederick-William could not help shedding tears, on receiving the news of the premature death of Charles XII. He did justice to the great qualities of this prince, whose enemy he became with concern, and almost in spite of himself. In describing the great events of 1724, the royal historian gives us the following memorable strictures of his father.

‘ There are few periods of history which, in proportion to their duration, contain so many examples of humbled ambition. The falls of Gortz, Alberoni, and Law, were equally sudden with their rise: but ambition is a stranger to reflection; and often trips, by walking in a road bordered with precipices. The North and South benefited equally by the downfall of Gortz and Alberoni: the peace, which the king was negotiating at Stockholm, was at last concluded: on this occasion, his moderation made him lose sight of his interest. D’Ilgen, like all other ministers, was continually representing to him, that he ought to avail himself of every advantage; and that by holding out a little, he might oblige Sweden to cede him the island of Rugen with the town of Wolgast, and the Danes to grant him an exemption from the Sound dues. The king’s answer to these remonstrances of his minister is to be found in the archives, in his own hand-writing. “ I am satisfied, said he, with the portion I enjoy by the grace of heaven; and shall never think of aggrandising myself at the expence of my neighbours.” He

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paid the Swedes two millions for the indented part of Pomerania; so that the acquisition was rather a purchase than a conquest.'

The reader may, perhaps, be pleased with the following animadversions relating to the year 1726.

' This year proved fatal to prime ministers. The duke of Ripperda was stripped of his employments, and then put under arrest at Madrid, for having concluded the treaty of Vienna; but he made his escape, fled to the king of Morocco, and died soon after. The duke of Bourbon's fate, though not so melancholy, differed but little from it: he was banished, through the intrigues of the ancient bishop of Frejus, preceptor to the king, who succeeded him as prime minister, and was created cardinal. The first use the minister made of his power was to reduce the heavy taxes with which the people were burthened: he did the king's finances as much service, by introducing economy into that department, as mischief to the military, and particularly the marine, which he neglected. Supple, timid, and crafty, he filled his ministerial functions with all the vices of a priest; so true is it, that though employments may make men look fine, they cannot change them! We may add to these disgraces, the election and fall of Maurice, count of Saxony, promoted to the ducal crown of Poland, by the consent of the states, and driven from his country by the arms of the Russians. It is this count de Saxe, whom we have since seen make so great a figure at the head of Lewis XVth's armies, and whose great qualities are worth the noblest extraction.

This year Europe lost two crowned heads, one of them the empress Catherine, who was succeeded by Peter Alexiowitz, grandson of Peter I. then a child, in the hands of some Boiards, who were attached to the old customs of the nation; and thereby prepared for him a perpetual minority. The other was George I. who was succeeded by his son George II. Frederick-William and George II. though brothers-in-law, and in a manner brought up together, could never endure each other, even when children. This personal hatred, and settled antipathy, had like to have proved fatal to their subjects. The king of England used to stile the king of Prussia, *my brother the serjeant*; and the king of Prussia the king of England, *my brother the player*. This animosity soon infected their dealings, and did not fail to have its influence on the most important events. Such is the wretched condition of mortals, to be governed by men who are themselves governed by their most trifling passions; and to be the sport of events, which, however puerile in themselves, prove often the occasion of the greatest revolutions!

We perceive nothing reprehensible in the freedom with which his majesty treats cardinal Fleury's character, because we believe it to be just; but the information given us concerning the early antipathy between the two royal cousins, is in a great measure new; and, as we have it from such unquestionable authority, serves to account for many of the political phænomena of those days. The reason for calling his Prussian majesty a Serjeant, is obvious, from his minute attention to military discipline; but we are ignorant why his Britannic majesty was stiled the Player. Our author's character of the famous count Seckendorf is drawn with unusual boldness and spirit. 'This man (says he) served at one and the same time, in the Imperial and Saxon troops; to the most sordid interestedness, he united the coarsest and most rustic manners: he was by habit so inured to lying, as to have lost all sense of truth. His soul was that of an usurer, sometimes animating the body of a soldier, and sometimes that of a negociator.' We must acknowledge, that such of the transactions of this period as have already been transmitted in common histories, receive, by the manner in which his majesty handles them, the graces of novelty; but it is easy to perceive, that the pen is held by the son of Frederick II. and the head of the Brandenburg family.

'England, (says his majesty) in treating of the war 1733, had no hand in this war; but then she was on the point of being equally shaken by domestic troubles. George II. had formed the scheme of rendering himself absolute in Great Britain: but this was not a thing to be compassed by open force; but privately, and by bye-methods. To introduce the excise in England, and fetter the nation, would have been one and the same thing; since it would give the king a sure and stated revenue; with which he might have augmented his forces, and confirmed his power. Walpole having proposed the introduction of the excise to some members of the parliament, on whom he thought he might depend, they declared, that what pay they received from him, was for subscribing to their usual run of extravagances, and not to such an extraordinary one as that for which he now required their votes. Notwithstanding these representations, Walpole moved the affair in parliament; and harangued with so much eloquence as to carry his point, in spite of Pultney and the cabal which opposed the court: his victory appeared so compleat, that the bill for the excise passed by a great majority. The next day, there had like to have been an insurrection in the city: the lords and the principal traders addressed the king, to desire the suppression of the bill. Though care had been taken to surround the house with guards, the populace gathered about it in great numbers

filled the air with seditious cries; and even began to insult the king's officers; insomuch that nothing was wanting but a head to make an open rebellion. Walpole, who now saw that this was like to become a serious affair, thought it high time to pull in. He immediately cancelled the bill, and issued from the parliament disguised in an old cloak, and crying out, *Liberty, liberty, and no excise!* He found the king at St. James's, arming himself cap-a-pee: he had already put on the beaver he had worn at Malplaquet; was trying the sword with which he had fought at Oudenarde; and was for putting himself at the head of his guards, assembled in the court of the palace, in order to support with firmness his excise scheme. Walpole had much-a-do to moderate his impetuosity: he represented to him, with all the generous boldness of an Englishman attached to his master, that this was no time for fighting; but to chuse between the bill and the crown. At length the excise scheme fell to the ground; and the king, greatly dissatisfied with his parliament, began to think more reservedly of his authority, of which he had like to have made so sad a trial. It was these domestic troubles which hindered England from intermeddling this time in the war of Germany.

We shall not scruple to pronounce, that the above quotation is penned in the most vulgar stile of credulity, and an insult, equally false as malignant, upon the memory of the venerable prince whom it traduces, owing undoubtedly to the royal author's being misinformed. In the first place, tho' the excise scheme was thought to be a dangerous expedient, yet none of the great men who were then in the opposition, opposed it as tending to render the king absolute in Great Britain. In the next place, many of the best English patriots (nay some who then opposed it) have been since heard to wish that it had succeeded: and some branches of it have been introduced, and are in force at present, without any sensible inconvenience to the subject. As to the other facts here alledged, many gentlemen still living know they are not founded in truth. The bill for the excise passed by a majority of only thirty six, which in an English house of commons, consisting of above five hundred and fifty members, is thought to be none, when on the side of the minister in an unpopular question. The lords and principal traders never addressed the king to suppress the bill; nor could he have the least concern in the affair, while it was before the house of commons. The house never was surrounded with guards, nor did Walpole ever disguise himself, or escape by crying out, *Liberty! liberty! and no excise!* As to the personal ridicule upon George II. it is equally absurd, and below contempt. All therefore which is true in the preceding quotation is, that

the merchants of London appeared in considerable numbers to solicit the members of the house very warmly to vote against the excise scheme; and that Walpole found it so unpopular, that he thought proper to drop it.

We shall take our leave of these Memoirs with the following account of the death and character of the royal author's father.

His dropsy, at length, encreased to such a degree as to carry him off the 31st of May, 1740: and he met death with all the resolution of a philosopher, and all the resignation of a christian. He retained the most admirable presence of mind to the very last moment of his life; ordering his affairs as became a statesman, examining the progress of his disorder with the skill of a naturalist, and triumphing over death like a hero. He married, in 1707, Sophia Dorothea, daughter to George of Hanover, who since succeeded to the British throne. The children of this match were Frederic II. who succeeded him, the three princes Augustus-William, Lewis-Henry, and Ferdinand; Wilhelmina, margrave of Bareith; Frederica, margrave of Anspach; Charlotta, duchess of Brunswick; Sophia, margrave of Swed; Ulrica, princess royal of Sweden; and Amelia, abbess of Quedlinbourg.

The ministers of Frederick-William made him sign forty treaties or conventions, which we thought too frivolous to mention; they had so little of their master's moderation in them, as to think less of his dignity than the perquisites of their office. We have likewise passed over in silence the domestic chagrins of this great prince: the virtues of such a father entitling his children to some indulgence. The king never made any distinction between sound policy and strict justice; he thought less of making new acquisitions, than of governing well his old possessions. Ever armed for his own defence, and never for the disturbance of others, he always preferred the useful to the agreeable; building with profusion for his subjects, at the same time that he grudged the smallest expence to lodge himself. Circumspect in his engagements, faithful to his promises, austere of manners, rigorous in regard to those of others, a strict observer of military discipline, governing his dominions by the same laws with his army, he thought so well of human nature, as to expect that his subjects should be as great stoics as himself.

Frederick-William left behind him an army of sixty-six thousand men, whom his great œconomy enabled him to maintain; his finances increased; the public treasure was full; and the most surprising order in all his affairs. If one may truly say, that it is to the acorn, from which it sprung, we are indebted for the shade of the oak, the whole world must allow, that it is in the labours and wisdom of this prince, we must look for the

sources

sources of that prosperity which the royal house has enjoyed since his death.

Several dissertations, which are only adapted to the internal state and interest of his Prussian majesty's dominions, are added to these volumes, and likewise many variations and additions; but we think not of general tendency. They ought certainly to have been inserted in the body of the work. Two characters are also published, those of Jordan and Goltze: the first, his Prussian majesty's preceptor; and the second, his favourite general; together with the elogy upon his majesty's brother*.

Upon the whole, the curious reader will receive great entertainment and information in perusing this work; and we must not forget to add, that the translation does justice to the merits of the original.

VIII. *Specimen of an Etimological Vocabulary, or, Essay, by Means of the Analitic Method, to retrieve the ancient Celtic. By the Author of a Pamphlet, entitled, "The Way to Things by Words, and to Words by Things."* 8vo. Pr. 4s. 6d. Davis and Reymers.

THE bold etymologies introduced by this author are very discouraging to a Reviewer †; and the performance before us falls nothing short in that respect of his former productions. To prove this, we need go no farther than the very first article of this Vocabulary.

‘ P A R A B L E .

‘ If *παράβολη*, as used in the New Testament, was a Greek word, it would be superfluous to seek its etimon any where else. But while from the ancient language we may in many modern ones deduce the two words *par babul* (*par maniere de dire*) or by way of fable, is not there the highest probability that the spurious word *παράβολη* was formed out of the coalition of those two words *par babul*?

‘ This *babul* gives the word *Cabbala*, to this day used in Italy for a fable. The Jews derive it from *Cabbal*, *receptit*. The reader will judge which is the most natural, and consequently the most likely.

‘ But if you analise this word *babul* still farther, it gives very rationally and unforcedly a solution of the famous Pythagorean precept, *abstineto a fabis*. Nothing is more clear than that the *f* and the *b* were convertible letters. Thousands of examples

* See p. 73 of this volume. † *Ibi d.* p. 233.

attest it. *Ferrum* and *hierro*, *furnum* and *borne*, &c. Now *al* being only accessory to *bab*, which signifies any thing commentitious or fabulous; the injunction of abstaining from fables, or but from idle talk, will bear a plain, literal sense: the mistification of it arising purely from the loss of that old language, which I have been endeavouring to retrieve from the ruins under which it has been buried. The Greeks translated this *Fabis* into *κταμων*.

‘It is also to be here observed, that *fable* was anciently not always used for invention. *Hablar* (Fabulari) in Spanish signifies *speaking*, as *confabulari* to talk together. *Parable* itself, in the old language is *talk*, or *discourse*. The French word for a fable, *apologus*, does not with all its air of a Greek sound derive from *απολογειν*, but from the Celtic *Habul-laigh*, a fable in verse.

‘In our common English, the two vulgarisms, a *fib*, and to *fib* any one, are corrupted abbreviations of *fable*. The French vulgarism *Faribole* is a corruption of *Par-habal*.’

Were we to quote all the examples of the same daring investigation in the subsequent part of this work, we must transcribe the whole. Even the words *parish*, *pentecost*, *Whitsunday*, *sacerdos*, as signifying a *priest*, *cardinal*, *peerage*, *parliament*, *convent*; in short, the original of the most ordinary words in the English tongue, taken from the French and Latin, Greek, or any other language, are immediately resolved into the Celtic, though every man conversant in these idioms can fix their etymologies with the greatest ease and precision.

Notwithstanding the above observation, we are far from questioning the reality of the province which this writer has assumed to himself. We are only afraid that he has stretched its bounds into the regions of literary romance, and that he adopts a language which actually does not exist except in imagination. We are ready to allow that the radicals of the most common English, Latin, and Greek words may be found in the Celtic; but it is absurd to suppose, that the provincial combinations of letters and sounds, which are evidently of modern date, are Celtic likewise. They are no other than accidental trimmings to the cloth. In short, we admit of an intermediate, though not of an immediate similarity, or rather sameness between the Celtic and the modern tongues; and a rational investigation upon those principles would, we think, do great service to literature.

IX. *Some few general Remarks on Fractures and Dislocations.* By Percivall Pott, F. R. S. and Surgeon to St. Bartholomew's Hospital. 8vo. Pr. 2s. 6d. Hawes.

WHEN it is considered, that, perhaps, no part of surgery has received less important improvements from the moderns, than the method of setting broken bones, and reducing dislocations, it might naturally be imagined, that the prescriptive practice in these cases was founded on the most rational principles. The author, however, of the performance before us, attempts to explode almost the whole received treatment of fractures, and that with a degree of plausibility and force of argument, which seems scarcely to admit of hesitation. The first part of the doctrine he opposes, is that of extension, which he affirms to be utterly repugnant to the intended effect. After evincing that the muscles are the only moving powers in an animal body, without the exertion of which the ends of fractured bones would for ever remain motionless and inactive, nor be displaced by any thing but external violence; he endeavours to prove that the most favourable situation for the reduction and coalition of fractured bones, is that state of the muscles of a broken limb in which they are in the greatest relaxation, or the posture of semiflexion. The expediency of this practice is placed by Mr. Pott in so strong a light, that we cannot avoid quoting his own words.

‘ Let us in the next place consider, what it is which gives to a muscle, or to the principal muscles of a limb, the greatest power of resisting any force applied to them ab externo, in order to draw them out into greater length; for whatever that is, the same thing will be found to be the cause of the different degrees of resistance in setting a fracture.

‘ Does not the putting the muscles in a state of tension, or into a state approaching nearly to that of tension, almost necessarily produce this effect? or, in other words, does not that position of a limb, which puts its muscles into or nearly into such a state, give such muscles an opportunity of exerting their greatest power either of action or of resistance? This I believe cannot be denied. On the other hand, what is the state or position of a muscle which is most likely to prevent it from acting, and to deprive it most of its power of resistance? or what is that position of a limb, which in the case of a broken bone will most incapacitate the muscles from acting on and displacing it, and in the greatest degree remove that resistance which they have it in their power to make to the attempts for the reduction of such fracture? Is it not obvious, that putting a limb into such position as shall relax the whole set of muscles belonging to or in connexion with the broken bone, must best answer such

such purpose? Nothing surely can be more evident: if this be granted, will it not, must it not follow, that such posture of a broken limb must be the best for making the reduction; that is, it must be that in which the muscles will resist the least and be least likely to be injured, that in which the broken bone will be most easily set, the patient suffer least pain in present, and that from which future lameness and deformity will be least likely to happen.

* It is a maxim universally taught and received, that a fractured limb may be in such state, as not to admit of the extension necessary for its being set; that is, if assistance be not at hand, when the accident happens, if they who bring the patient home do it so awkwardly or rudely as to bruise and hurt the part, if from drunkenness, folly or obstinacy in the patient, it happens that the limb is so disordered that it is found to be much swollen, inflamed and painful, it is allowed not to be in a state to admit extension.

* This, I say, is a general maxim, and founded upon very just principles; but what is the general practice in consequence of it? It is, to place the limb in an extended, straight position, to secure it in that, and then by proper means, such as fomentation, poultice, &c. to endeavour to remove the tension and tumour. Now if it be considered that the swollen, indurated, and inflamed state of the muscles is the circumstance which renders extension improper, surely it must be obvious that such position of the limb, as necessarily puts these very muscles in some degree on the stretch, must be a very improper one for the accomplishment of what ought to be aimed at. Under this method of treatment, the space of time which passes in the removal of the tension is sometimes considerable, so considerable that a happy and even coaptation becomes afterward impracticable; and then this accident, which nine times in ten is capable of immediate relief, is urged as an excuse for unnecessary lameness and deformity.

* How then are we to conduct ourselves in such circumstances? The nature of the complaint points out the relief. Extension is wrong; a straight position of the thigh or leg is a degree of extension, and a still greater degree of it in proportion as the muscles are in such circumstances as to be less capable of bearing it. Change of posture then must be the remedy, or rather the placing the limb in such a manner as to relax all its muscles, must be the most obvious and certain method of relieving all the ills arising from a tense state of them: which change of posture will be attended with another circumstance of very great consequence; which is, that the bones may in such posture be immediately set, and not one moment's time

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be thereby lost; a circumstance of great advantage indeed; for, whatever may be the popular or prevailing opinion, it is demonstrably true, that a broken bone cannot be too soon put to rights; as must appear to every one who will for a moment consider the necessary state of the muscles, tendons and membranes surrounding, and the medullary organs contained within a large bone broken and unset; that is, lying in an uneven irregular manner. Can any truth be more clear, than that if the fracture, tension and tumefaction be such that the muscles cannot bear to be stretched out in the manner necessary for setting the broken bone, without causing great pain, and perhaps bring on still worse symptoms, the more the position of that limb makes its muscles approach toward a state of tension, the less likely it must be that such symptoms should remit, and the longer it must be before the wished-for alteration can happen; and consequently, that while the accomplishment of such purpose is by every other means aimed at, the position of the limb ought most certainly to contribute to, and not to counteract it? In short, if the experiment of change of posture be fairly and properly made, the objections to immediate reduction, from tension, tumour, &c. will most frequently be found to be groundless, and the fracture will be capable of being put to rights, as well at first as at any distance of time afterward.

Mr. Pott applies the same principle of the posture of an injured member most proper for its reduction, to dislocations, as to fractures: but our limits not permitting us to be more copious in quotations, we recommend to all surgeons the perusal of the treatise itself, as rational, ingenious, and animated, and tending to introduce an important innovation in their art.

X. *The present State of the Nation: particularly with respect to its Trade, Finances, &c. &c. Addressed to the King and both Houses of Parliament.* 8vo. Pr. 2 s. Almon.

Historians tell us, that at the battle of Agincourt, after the English had discharged all their arrows, they gained the victory by returning upon their enemies those arrows which had been shot against themselves. An accurate observer may see that the supposed right honourable author of this pamphlet, has furnished himself with artillery from the Budget *, and other publications against his own ministry.

The pamphlet before us is a capital performance in the political way. The author reviews our successes during the late war with the greatest candour, and admits of all the advantages that were derived from them; but states the facts and

* See Vol. xvii. p. 448.

reasons which justified our making the peace of Paris just at the crisis when we were in danger of being tickled to death by glory and conquest. He shews the advantages arising to our country from that peace, with the ruinous expences entailed on the nation by the war ; and he is of opinion, that our financing ministers raised the supplies at too great an expence. ' For instance, (says he in a note) had an interest of six per cent. redeemable by parliament, been given for the 12 millions in 1762, the additional three per cent. would have amounted to 360,000 l. per ann. but parliament could have begun redeeming it almost as soon as peace was made ; and it would probably have been all redeemed in the five years since the peace ; in which case it would not have amounted to one million, instead of 5,820,000 l. which the premium that was given now stands the nation in.'

This writer thinks that the war was not near so ruinous to France as to Great-Britain ; and his reasons for adopting that opinion are strong and convincing. He gives a plain authentic state of the diminution of the British commercial marine during the war ; and thinks that the balance of trade in favour of Great-Britain, is no way adequate to the sum of very near five millions sterling, (which was paid for interest of the national debt at the conclusion of the late war), because it cannot be estimated so high as two millions and a half, of which the sum of one million five hundred and sixty thousand pounds annually is due to foreigners. He illustrates the danger which must impend over Great-Britain, if ever her foreign trade should decay, so as to reduce our balance under that sum.

To do justice to our author, he is far from writing in the exaggerating stile of party. He forbears all personal reflections ; and from perusing his performance we can scarcely suspect him to a gentleman who has gone through almost all the departments of public business, from a seat in the admiralty to the head of the treasury. He lays down in a clear and perspicuous manner the general principles upon which the public debts may yet be reduced, and the public welfare established. He then takes a view of the measures which have been pursued since the peace, in which he exhibits a very modest view of his own administration. After stating the rent charge brought upon Britain by the late war, he thus proceeds.

' It was, however, a consolatory reflection to Great-Britain, that the members of her empire were in much happier circumstances than herself. Ireland had contracted a debt of no more than one million, and some additional duties to pay the interest, amounting to eighty thousand pounds, was the only burden the war had occasioned her to lay upon her people. The American colonies, at the end of the war, stood charged with debts
to

to the amount of 2,690,000 l. but as only a small part carried interest, and funds had been provided for paying off the whole by installments in five years, the debts of the colonies were more properly to be considered as anticipations of their revenue for five years, than as funded debts. As Great-Britain, therefore, was alone to carry, in future, the burdens of the war, she had the highest reason to expect, that the unmortgaged parts of her dominions would willingly take upon them the expence of a considerable part of the peace establishment. Their own interest, it was to be hoped, would strongly prompt them to contribute, to the utmost of their ability, to put Great-Britain in a condition, not only to maintain her public credit, by a regular payment of the interest of her debt, and a gradual reduction of the capital, but to have funds unappropriated, and a revenue exceeding her expences sufficient to mortgage for new loans, should the hostile preparations of any European state make a new war unavoidable. Should Great-Britain be unable to raise money at such a juncture, it would be vain for them to hope to do it. Their want of extensive public credit among foreigners, and of wealthy individuals among themselves, are insuperable obstacles to their raising a large sum, by way of loan, on any emergency, but more especially at a time when their particular safety might be in hazard. Feeble, therefore, must the efforts of these great members of her empire be for their own defence, or the aid of England in time of war: and what wiser measure could either pursue, than for each to take upon them as large a share of the expence of the peace establishment as their circumstances could well bear, and leave Great-Britain to make good the rest; and, while peace continued, to free herself from some part of her enormous debt, and the oppressive weight of her taxes. It was, however, only demanded of Ireland to keep up her usual military guard, from which five regiments were taken for the garrisons of Gibraltar and Minorca. The American colonies were next called upon for their contingent. They had no military establishment of their own; and, as Great-Britain furnished them with troops, they were required to supply her with revenue for their payment. The expence of the military service in the colonies, amounted to near 500,000 l. and yet Great-Britain laid no heavier taxes on the colonies for defraying it, than were estimated to produce 160,000 l. the deficiency she was content to make good out of her own revenue. It is not necessary for me to give a detail of the domestic arrangements, or finance operations of this year; that has been already done, to the satisfaction of mankind, in the *Considerations upon the Trade and Finances of this Kingdom*, and to that I refer the reader: it is sufficient to say here, upon that authority,

authority, that in every transaction of government, the augmentation of the public revenue, and the reduction of the national expence, were preferred to the gratification of individuals. The laws of trade were carried into strict execution, and clandestine importations universally checked; a considerable part of the unfunded debt was discharged, and the remainder placed in situations that lessened its weight upon the national credit; and such part of it as was funded, was charged upon taxes which could not affect the subjects of Great-Britain. Even a reduction of the funded debt was begun, and public credit was so far revived, by these operations, that government already found itself in a condition to change a part of her redeemable debt from an interest of 4. to 3 per cent.

‘ Occasions presently offered for manifesting to foreign courts, the spirit with which the affairs of Great Britain were to be conducted. The king of Prussia had detained some magazines, which had been left in his dominions, when the British troops were brought from Germany, as hostages for the payment of debts contracted by our commissaries with his subjects. That monarch was told, that no demands of his subjects would be considered, no payments would be made to them, nor any memorial received from his ministers, so long as he withheld any part of the public property, or doubted of the justice, or integrity, of the British nation. The magazines were accordingly restored, and compensation made for losses occasioned by their detention, and the Prussian accounts were then liquidated and discharged. The Spanish governor of Campeachy had given some disturbance to our people in the settlements they were making on the peninsula of Jucatan, and some French ships of war had erected the standard of France upon Turks-Island, and drove away the British subjects who were employed in raking salt from the rocks on its shores. These infractions of the treaty were no sooner known in England, than the British ministers, with temper and resolution, insisted upon immediate reparation, and a fleet was instantly equipped to give efficacy to their demands. Both courts disavowed the behaviour of their officers by written declarations, and put into the hands of the British ministers duplicates of their orders to their governors of Campeachy and Domingo, Turks-Island was accordingly evacuated by France, and the British subjects were reinstated in their possessions in Jucatan, and full satisfaction was made by both courts for the losses our people had sustained.

‘ It is not my intention to arraign or applaud any minister: I am neither writing an eulogium upon one, nor making a charge against another. My only purpose is to lay before my countrymen

countrymen a candid state of the national affairs, and I leave it to them to applaud or censure, as the several measures shall appear to them to promote or retard the restoration of the national strength, to provide for the public safety and assert its honour, or to lessen its security and debase its dignity. I have been happy in the review of the measures which immediately followed the peace, because they appeared to me to flow from a right understanding of the circumstances of the state, and to have the present safety and future prosperity of the whole empire for their object. Equally happy should I be to find the succeeding measures attended with consequences alike advantageous for the nation.'

This able writer next shews to a demonstration the mistaken policy, the false facts, and pernicious consequence of humouring the Americans in their obstinacy, by repealing the stamp-act. He touches upon the affairs of the East-India company, and their agreement with government; the management of the finances during the present and last administrations; and seems to think, that we have been too tame in our conduct of foreign affairs; or rather, that we have almost entirely neglected them for these last two years. He instances our negotiations with Russia, as well as with the courts of Versailles and Madrid, in the affair of the Canada bills and the Manilla ransom. He fears, that when the accounts come to be made up to the tenth of October this year, they will be found in arrear a sum equal to the funded debt, discharged in the course of the present year. He proves this by figures, which can admit of no abbreviation, and therefore we must omit them. He next enters upon the present circumstances of the nation in a perspicuous, plain, order, and shews that the standing public revenue has been augmented by the produce of new taxes, since the peace, a hundred and sixty-nine thousand pounds, of which only two thousand pounds has been produced by taxes imposed since Midsummer 1765.

He recommends every true lover of his country to turn his eyes to the increase of the sinking fund, and the reduction of the public debt, as the best criterions of finance-abilities; and he proves, by figures, that in the six years of peace, there has been taken from the sinking fund to the amount of twelve millions eight hundred ninety one thousand two hundred and forty-nine pounds, being the exceedings of the produce of the several taxes appropriated to the payment of the public debt, after paying the interest accruing thereon. He then states the particulars of three millions thirty thousand two hundred and fifty-five pounds, which have

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been brought to the public account since the peace, as arising from the war, and which, he says, ought to have been thrown into the sinking fund. Those particulars arise from the sale of French prizes, the renewal of the Bank contract, savings, composition for French prisoners, sales of American lands, and the East-India indemnifications. He takes notice of the dreadful consequences which must always attend the peace-establishment exceeding the produce of our unappropriated revenues; and he gives us estimates accordingly, which exhibit the great decrease of the surplus of the sinking fund.

‘ And how melancholy is it, continues he, to reflect, that when every engine for taxation has been employed, every project for drawing money out of the people’s pockets has been tried, and all corners of the exchequer searched into, and every gleanings of revenue brought to account, that we now find ourselves unable to pay off a million per annum of a debt of 141 millions, and yet continue every tax, one shilling in the pound, land-tax only excepted, which the extremity of the war forced government to impose upon the people of Great-Britain.

‘ Where is the fund which, in these six years of peace, has been liberated of the debt it was charged with in the war, that could now be pawned anew for a fresh loan? And what new tax could be devised, which, if it proves a productive one, would not, by adding to the burdens with which our trade and manufactures are already oppressed, sink them under its weight?’

Our author then proceeds to state the balance of trade in our favour from the custom-house entries, and the danger we are in of having nothing but paper bills to carry on our trade with at home. We are next entertained with a very melancholy prospect of our domestic situation, now that *interest* has taken place of *principles* among all ranks of life, and since the frequent change of ministers has left the people but few objects for their confidence; in short, since the voice of the multitude is set up against that of the legislature. Like a good patriot, however, ‘ I have not (says he) made this display of the nation’s difficulties, to expose her councils to the ridicule of other states, or provoke a vanquished enemy to insult her: nor have I done it to excite the people’s rage against their governors, or sink them into despondency of the public welfare.’

He then lays before the reader his plan for retrieving the public affairs, and placing Great Britain in a situation of safety and dignity. ‘ Her case (says he) is, thank God, far from being desperate; nor are her circumstances irretrievable.’

Part of his scheme is as follows,

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The standing expence of the present peace-establishment upon the plan of 1764, improved by the experience of the two last years, may be thus estimated :

| | |
|---|-----------------|
| | £. |
| Navy | 1,500,000 |
| Army, exclusive of extraordinaries | 1,268,500 |
| Ordnance, exclusive of extraordinaries | 169,600 |
| Militia | 100,000 |
| Four American governments | 19,200 |
| Senagambia | 5,500 |
| African committee | 13,000 |
| Foundling Hospital | 20,000 |
| Surveys in America | 1,800 |
| | <hr/> 59,500 |
| Deficiency of land and malt (militia taken out) | 250,000 |
| Deficiency of annuity fund | 45,561 |
| Extraordinaries of army and ordnance | 75,000 |
| | <hr/> 3,468,161 |

The sum allowed in this estimate for the navy, is 69,321 l. less than the grant for that service in 1767; but in that grant 30,000 l. was included for the purchase of hemp to replenish the magazines, and a saving of about 25,000 l. was made in that year. The allowance for the army and ordnance, exclusive of extraordinaries, is the same as has been granted in the two last years; but the allowance for extraordinaries is much less than has been demanded in either, and yet it has been shewn in the *Considerations*, &c. that a considerable diminution of even the sum here stated for those services might be expected. The sum allowed for deficiency in the land and malt tax, it is to be hoped, would also be found too large, as the deficiency of the land-tax in the years 1754 and 1755, when it was at two shillings, amounted to no more, on a medium, than 49,372 l. to which, if we add half the sum, it will give us 79,058 l. as the peace deficiency at three shillings. The deficiency of the malt-tax must be computed on a medium for a greater number of years, as its produce is casual, and therefore, taking its deficiencies in the seven years of peace, immediately preceding the last war, the medium will be no more than 133,018 l. which, being added to the deficiency of the land-tax, makes only 212,076 l. the sum to be allowed for the deficiency of both, which is 37,924 l. under the allowance of the above estimate. The sum of 20,000 l. given to the foundling hospital, and

1,800 l. for the American surveys, must soon cease to be necessary, as the services will be compleated. On all these accounts, we may surely venture to reduce the standing expences of the estimate to 3,300,000 l. of which upwards of 300,000 l. will be for the plantation service; and that sum, I hope, the people of Ireland and the colonies might be induced to take off Great Britain, and defray between them, in the proportion of 200,000 l. by the colonies, and 100,000 l. by Ireland.

Ireland has too long been considered as only a colony to Great Britain, and by throwing it into that scale, the weight of the members has been found too great for the head. The common interest of all the parts of the empire, requires that the balance should be preserved; and no measure can tend so immediately to that end, as incorporating Ireland with Great Britain. I mean not an entire and compleat union of the two kingdoms, but a community of interest; especially a common privilege of trading to and with the colonies. Thy people of Ireland would then find it to be their interest, equally with the people of Great Britain, to continue the colonies in their dependance, and to protect them from foreign attacks; and as they would thence be inclined to contribute to the expence of the forces kept there by Great Britain, with those views, so would they be enabled to make remittances thither for that purpose: and the means of remitting the money is what they only want, for they have abundant ability to raise the sum I have mentioned. They have neither land nor malt-tax, house or window tax, no duties upon stamps, nor any tax upon soap, candles, salt, or leather. The neat produce of the public revenue of that kingdom in 1765 and 1766, was, on a medium, 730,812 l. in each of those years, and it arose altogether from port duties or customs, an inland duty or excise upon beer and ale, and strong waters made for sale, and a tax upon fire hearths; and it has been already said, that the whole of the debt that kingdom stands charged with, does not amount to one million. The charge of the civil establishment there, has, indeed, been augmented from 73,067 l. in 1749 and 1750, to 128,994 l. in the year 1766 and 1767. But this augmentation has not served to lessen any charge upon Great Britain; were it so applied, half the sum I am proposing to be raised, would be already granted. The extreme poverty of the lower class of people in Ireland, is generally urged as an argument of the inability of that country to raise a more considerable revenue than it does; but perhaps, the want of judicious taxes is the principal cause of that very poverty in the lower people. All tenantry must be poor, who are without means to bring back to themselves the money they pay their landlords: taxes laid upon

upon the landlords, and the revenue spent among the tenants, is a great means of this necessary circulation; and a land-tax is, of all others, the most certain and simple means for taking the money out of the landlords pockets, and out of theirs only; and if it be so employed, as that agriculture and manufactures shall thereby be promoted, the tenants will be paid through the most advantageous channels that can be used for so excellent a purpose. Were, then, 100,000*l.* per annum to be taken from the landed men in Ireland, and, on that account, the trade of that kingdom extended so as to occasion a demand for 200,000*l.* value of their manufactures and products, it is evident that the nation in general would gain a balance of 100,000*l.* and that the industrious poor would be enriched to the amount of 200,000*l.* And let not the people of Great Britain imagine, that this accession to the trade of Ireland will be a diminution of theirs. Ireland can furnish many commodities which Great Britain cannot supply, or at so high a price, that neither her colonies nor foreign nations will take them from her, and are, therefore, making them for themselves, or purchasing them at cheaper markets. Many have been the cheques proposed for securing to Great Britain the entire property in the Irish wool, but they have all been found ineffectual, and such must ever be the case, while Britain pursues the same policy, and France knows her own interest. For what can be more for the interest of France, than to procure the wool of Ireland at any price, as she thereby gains a supply for her own manufacturers, and disables the British manufacturer from rivaling her; and as the owners of lands in Ireland, on which sheep are fed, have no other means of receiving their rents, than from the sale of the wool, and the value of their lands must consequently depend on the price of that commodity, can it be expected they will be active in restraining their tenants from carrying it to the best market? Whereas, should it be permitted to the Irish to export coarse woollen cloths, the landed men, sensible of the advantages of manufacturers settling upon their estates, would exert all their powers to prevent the wool being carried from them to France, however high that nation might bid for it. Thus would Ireland be set up as the rival of France in the lower kinds of that manufacture, and whatever gain accrued to Ireland from it, would be so much taken from France, and added to the wealth of the British empire.

* The ability of the colonies to raise a revenue of 200,000*l.* is evident from many circumstances, but there are two which deserve to be particularly mentioned. At the end of the war, viz. in 1763, the colonies stood indebted in their respective public capacities to the amount of 2,600,000*l.* and, in the

year 1766, they were indebted no more than 767,000 l. consequently they had, in three years, paid off 1,800,000 l. of debt, which required a revenue of 600,000 l. a year to do it with, besides providing for the ordinary expences of their respective civil governments. The remainder of this debt must, by this time, be entirely discharged; and where can be the difficulty upon countries, which have shewn their ability to raise a revenue of 600,000 l. to raise one of 200,000 l. in the like manner, and to be expended among them for like purposes? The other proof of their present ability arises from their distress for paper currency: they complain they have no medium for circulation; a want they never found during the war, nor would have now, if they had any considerable sums to raise, either for the payment of debt, or as provision for current services. Their general practice of issuing paper bills, to the amount of the sum granted for any extraordinary service, and laying taxes to sink them by installments in five years, supplied them with a paper currency to the amount of the revenue thus anticipated; and it being their custom to provide for the ordinary expences of the year, after its expiration, and then to issue bills for discharging it, they to be called in, and sunk by taxes in the next year, the bills for the ordinary service come also into circulation.—Their want of paper for circulation is, therefore, an evidence of their having no public debts outstanding; and that their ordinary expences are too inconsiderable to supply them with a medium equal to their trade.

Nothing but the importance of this publication could have induced us to extend our review of it to this length. We think the facts it contains cannot be too extensively known; and we are proud, that in a note with regard to "The Administration of the Colonies," the right honourable author has adopted and enforced our ideas*. It is in vain for Mr. Pownall, in his remonstrance against this note, which he has published in all the news-papers, to deny that the assertions of this temperate writer are to be found in his work. The principles most certainly are, otherwise he could have had no occasion for mentioning the case; and we believe, that the author is well founded in the records as to the inferences. Be that as it will, it is certain, that in the 34th and 35th years of Henry VIII. the parliament thought it had a right of taxing and binding the inhabitants of the county-palatine of Chester. We shall just hint, that their petition, which is dated a hundred years before Henry VIII's time, is a piece of fantastic nonsense, because the petitioners alledge, that Cheshire had been a county-palatine be-

* See p. 216 and 217 of our last number.

fore the conquest of England. This author likewise does us the honour to agree with what we have observed against the commons having distinct originated powers of legislation*.

The right honourable gentleman next considers the case of the East India company's territorial acquisitions in Asia, and how far they ought to contribute to the aid of the government here.

These accessions of revenue, drawn from the several members of the empire, would render the charge of the peace establishment no longer an oppressive burden upon the people of Great Britain. The expence, we have seen, might fairly be reduced to 3,300,000 l. and the ways and means here pointed out, added to the present grants for defraying it, may be computed at the following sums.

| | | |
|---|-----------|------------------|
| Land-tax, three shillings | - - - - - | 1,500,000 |
| Malt | - - - - - | 750,000 |
| Gum Senega | - - - - - | 2,000 |
| American revenue | - - - - - | 200,000 |
| Ireland | - - - - - | 100,000 |
| Asia | - - - - - | 400,000 |
| | | <u>2,952,000</u> |
| To be made good out of the Sinking Fund | - - - - - | 348,000 |
| | | <u>3,300,000</u> |

Our author concludes his excellent publication with some observations on the means of improving foreign trade, and with some general reflections on what ought to be the duties of Britons of every denomination at this time; all which are equally worthy of a good patriot and an able statesman.

MONTHLY CATALOGUE.

11. *The Excellencie of a Free State.* By Marchamont Nedham.
8vo. 4 s. Cadell.

MArchamont Nedham, the author of this publication, was a republican leveller, and the writer of a political paper, called *Mercurius Politicus*, which made its appearance every week soon after the murder of Charles I. The work before us was parcelled out by way of initial letters to his news-papers, and are here collected into one volume. We entertain some suspicion that Nedham had no concern in re-publishing this work, because of the tautologies and redundancies which we meet with in every

X 4 page

* See p. 216 and 217 of this volume.

page of it, and which were not so discernible when published in detached papers. The profest design of the compilation is to recommend the republican form of government, to defend the execution of Charles I. and to vindicate the proscription of his family.

As to Nedham's stile and manner, it is sarcastic and animated, even more than that of Milton; and he is equal to any of the prose writers who were embarked in the same cause.

12. *The Manner of holding Parliaments in England.* By Henry Elsyng, Cler. Parl. 12mo. 3 s. T. Payne.

Tho' this is an old publication, yet as the edition before us is improved from the author's manuscript, it is well worthy the attention of a modern reader.

13. *A Letter to William Beckford, Esq; Member of Parliament for the City of London, and Alderman of Billingsgate-Ward.* Pr. 6 d. Bingley.

The author of this letter says, that he has lived in the parish of Shadwell upwards of twenty years, and that he has brought up a wife and six children. He appears to be a great enemy to a sett of men whom he calls captains and owners of ships, publicans, and coal-undertakers, and a profest advocate for the Irishmen who have been of late so well known under the title of Coalheavers.

14. *The Life and Adventures of Sir Bartholomew Sapskull, Baronet.* Nearly allied to most of the great Men in the three Kingdoms. By Somebody. 12mo. 2 Vols. 6 s. Williams.

—Sapskulls indeed! both author and hero.

15. *The Test of Friendship: or, the History of Lord George B—, and Sir Harry Acton, Bart.* In two Vols. 12mo. Pr. 6 s. Noble.

This novel is at once languid to a degree of contempt, and romantic to a pitch of impossibility. Sir Harry Acton and a lord George B—, two intimate friends, meet at Florence, where the latter has an intrigue with a courtesan, who takes a fancy to sir Harry, though his figure was far from being engaging. Lord George is obliged to go to England, where he falls in love with miss Lucy Charlton, who is under engagements of marriage to his friend sir Harry. We ought, perhaps, to have acquainted the reader, that miss Lucy, her father and mother, had a little before this left Paris; and that in their way to Calais, miss Lucy was kidnapped by the marquis de Frivole, from

from whom she narrowly escaped ravishing ; but effected her deliverance through the friendship of a penitent prostitute, whom he had debauched, and whom Mr. Charlton provides for. Miss Charlton herself is no beauty ; but lord George arriving in England by order of the duke his father, was struck with her face, figure and deportment, without knowing who she was. Her father inclines to his side, especially as he had heard nothing from sir Harry. They receive a letter from Paris, informing them that he was married to Violanta, the Florentine courtesan ; and after a long confused courtship, miss Charlton's parents consent to her marrying lord George. In the mean time, the report of sir Harry's marriage appears to be a stratagem invented by Violanta, who finding her business decline at Florence, went over to England, where sir Harry arrives much about the same time.

The rest of the narrative is so improbable and so ill conducted, that it admits neither of analysis nor abridgement. Sir Harry's constancy to miss Charlton is at last cleared up ; but he is kidnapped by two of her domestics in Hanover-square, and carried God knows where. Those domestics had knocked down his two chairmen, and carried him off in the chair. We suppose the reader has no great stomach for any more particulars of this curious narrative. It is sufficient to say, that the infamous Violanta poisons herself by mistake, and that lord George exhibits " the Test of Friendship," by resigning to his friend sir Harry all his pretensions to miss Charlton.

16. *The affecting History of two young Gentlemen, who were ruined by their excessive Attachment to the Amusements of the Town. To which are added, many practical Notes, by Dr. Typo, P. T. M. 12mo. Pr. 1s. Bingley.*

We are here presented with an account of two unfortunate, but probably, fictitious gentlemen, who, like the Roman orators, who harangued from the rostrum, voluntarily mount the stool of repentance for the benefit of the public. The first of these short narratives we remember to have seen some time ago in the news-papers and magazines. It is here, we believe, republished verbatim, with the addition of very solemn commentaries, that greatly exceed the length of the text, and resemble the paraphrase of a canting preacher, in explanation of the plainest passages in scripture. Why the profound editor, or rather author, has not thought proper to dignify the history of Mrs. Ann Ayscough, likewise, with his comments, we know not : perhaps he intends to prosecute it on a future occasion. On the whole, however, this small publication, if not affecting, is moral and inoffensive, and we wish it could be

in the least degree productive of a reformation in the follies it describes.

17. *Miscellaneous Poems, written by a Lady, being her first Attempt.—The Author's Journey to Paris.—Memoirs of a Lady, now in the Bloom of Life.* Small 8vo. 3 Vols. 9 s. sewed. Doddsley.

'Tho' this lady is unknown in the purlieus of Parnassus, yet as these three Lilliputian volumes have been subscribed for at the small price of a guinea, we wish the fair authorefs success as to them and all other literary publications, which may enable her to get money in an *honest way*.

18. *Monody to the Memory of a young Lady who died in Child-bed. By an afflicted Husband.* 4/6. Pr. 1s. Nicoll.

The verses before us have every appearance of real emanations from the heart. They are correct without study, animated without metaphor, and tender without any weakness, except that which their melancholy subject inspires. The grief of the author after endeavouring to compose himself, gives dignity to a simile drawn from one of the most trifling objects in common life.

' Thus the poor bird, by some disastrous fate
Caught and imprison'd in a lonely cage,
Torn from its native fields, and dearer mate,
Flutters awhile, and spends its little rage :
But, finding all its efforts weak and vain,
No more it pants and rages for the plain ;
Moping awhile, in sullen mood
Droops the sweet mourner—but, ere long,
Prunes its light wings, and pecks its food,
And meditates the song :
Serenely sorrowing, breathes its piteous case,
And with its plaintive warblings saddens all the place.'

19. *The Powers of the Pen. A Poem. Addressed to John Curre, Esq. By E. Lloyd, M. A. The second Edition, with large Additions.* 4to. Pr. 2s. 6d. Richardson and Urquhart.

We again take notice of this poem on account of the large additions, especially of a print which accompanies this new edition. We have not, however, been able to discover any new merit in the performance, and therefore must refer our readers to our former verdict.* Could we discern any fresh matter which would make our reader smile, we should as usual have inserted it in our Review, though the satire was even levelled against ourselves.

20. *The*

* See Vol. xxi. p. 153.

20. *The Prisoner: an Epistle to J. B. Esq. Written by a young Gentleman now in the King's Bench Prison.* 4to. Pr. 1s. Peat.

We are not certain whether the author of the *Prisoner* is a real object of compassion: however, be that as it may, his poem possesses no contemptible share of poetical merit, as the reader may perceive by the following lines.

‘ Oh! rather may I feel all human woes,
And weep ’till my swoln heart, deep smote, o’erflows,
Than in the trying hours of sorrow, prove
A want of honour in the friend I love!
A want of honour no plea can excuse;
In woe, a look unkind is rank abuse.
There are, who, when the mind’s surcharg’d with grief,
With civil coolness minister relief,
Present a favour in so vile a way,
You’d think they had some mighty fine to pay.
Hard is the task to give with elegance,
Some donors stab you with a taunting glance:
A flat refusal ev’ry man may brook,
But who can bear a giving, grudging look?’

21. *Modern Gallantry: or, the new Art of Love. By a Lady, well known for her literary Acquisitions, and amorous Intrigues. To which is added, a modern Town Eclogue.* 4to. Pr. 1s. Roson.

This is a sensible, spirited satire upon the modern fopperies of dress, courtship, &c. &c. and we are sorry to say it is not overstrained. Part of the author’s instructions to a beau are as follow; and the justice of his sarcasms will be easily recognized by an accurate observer of the present intercourse between the two sexes.

‘ In cloaths, be fashion crazy to excess,
And show your great capacity for dress:
Of powders, and perfumes, employ a store,
Smell as no creature ever smelt before:
With heavy loads of lace, profusely glare,
And make the mobile, with wonder stare:
Then all your fin’ry to your mistress show,
And boldly claim the title of a Beau.

‘ Let folly ever on your actions wait,
And nonsense be the subject of your prate;
Before your mistress, like a monkey skip;
Let no occasion to be silly—slip:
Turn on your heel, just like a schoolboy’s top,
And prove yourself, a most egregious Fop.

‘ Some-

' Sometimes a trifling story may prevail,
But be yourself, the hero of your tale.

' Tell her, on such a time, by way of joke,
How many whores you beat—and lamps you broke;
How hobbling watchmen compass'd you around,
And how you bravely beat 'em to the ground;
Oppress'd by numbers, how they made you roar,
And laid you welt'ring in your crimson gore;
Before the constable, how bold you stood,
Defy'd his power, and swore yourself a Blood.

' How before Justice you appear'd next day,
Who made you fairly all expences pay;
Then curse his worship, and your horrid luck,
And think yourself a most engaging Buck.'

22. *Mormo, the British Hero: or, the Mansion-house in Labour.*
By John English, repugnant to all Confusion. 4to. Pr. 1s.
Evans.

This publication is in labour with the ravings of Billingsgate and Bedlam.

23. *Verses, English, French, and Latin, presented to the King of Denmark and Norway, at St. James's, by James Elphinston.*
4to. Pr. 6d. Noteman.

Among the other equally elegant compliments in the three copies of verses mentioned in the title-page, Mr. Elphinston praises his Danish majesty for going, like Æneas, to hell in search of knowledge:

' Comme le pie Enée a passé aux enfers.'

The contents of the three copies are the same, like calves feet drest under puff paste pinched in different fashions.

24. *A short Treatise on the Origin of Masquerades, founded on the Spirit of Religion; with their Usefulness in a Commercial State, (under proper Regulations) to promote Trade and all the Branches of Arts and Sciences; with some Considerations of their political and moral Advantages, particularly the Joys of Wedlock; and with Remarks on the more glaring Obscenities of Theatres, Routs, and Ridottos.* 8vo. Pr. 6d. Dixwell.

This is an ironical recommendation of masquerades; and tho' we do not find that its contents entirely answer the title-page, yet the whole is executed with no contemptible degree of taste and humour.

25. *A Treatise upon the Culture of Peach-trees. Translated from the French.* 8vo. 2s. Dodsley.

How far the horticultural arts of France may answer to the soil of Great Britain, we shall not presume to determine; tho' we have heard they generally do. In any case, the experiments contained in this translation may be made at a very cheap rate; and we therefore recommend them to the practising gardener, be he nobleman, gentleman, or labourer.

Si caminus sylvas, sylvae sunt consule dignæ.

26. *Rural Elegance displayed, in a Description of four western Counties, Cornwall, Devonshire, Dorsetshire, and Somersetshire.* 12mo. 3s. 6d. Steare.

We are no great friends to the gossiping manner of this production; tho' we have often declared that the people of England cannot be too well acquainted with their own country; and even those who were best acquainted with it, may pick up something new in this publication.

27. *A true and genuine Narrative of Mr. and Mrs. Tenducci. In a Letter to a Friend at Bath; giving a full Account, from their Marriage in Ireland, to the present.* 8vo. 1s. 6d. Pridden.

Juvenal some where mentions the passion which many of the Roman ladies entertained for eunuchs; but without entering into any physical disquisition, we have always considered the charge as the overflowing of the satirist's gall, and as having no foundation in truth or nature. Mr. Wycherley introduces upon the stage a character, which we cannot now think to be improbable, and which is known to every one who has read his *Country Wife*. The reading of the pamphlet before us will explain what we mean. It is written by the wife of Mr. Tenducci, who eloped with him against the will and consent of her parents and friends, by whom, according to this narrative, a long and severe, if not a cruel prosecution was commenced against him. The narrative is penned in a most affecting manner, and every page of it seems to contain the most genuine effusions of conjugal love, in the most distressful situations:

28. *The Indictment, Trial, and Sentence of Mess. T——s K——r, A——w B——n, and R——t M——n, before the Associate Synod, at the Instance of the Rev. Mr. Adam Gib. By a Gentleman of the Law.* 8vo. Pr. 1s. Dilly.

This pamphlet relates to the religious (we cannot call them ecclesiastical) squabbles among the Dissidents in Scotland. The author

author seems very sagely to have contrived, that none without the pale of his own profession should know the real state of the controversy he treats of; so that we can pretend to give no account of the fact. All we can say is, that he has with abundance of humour and true satire ridiculed a despotic sentence, which had passed against certain brethren for their shrewd looks, wry mouths, significant signs, and uplifted eyes.—And farther says not the deponent.

29. *Pietas Oxoniensis: or, a full and impartial Account of the Expulsion of six Students from St. Edmund Hall, Oxford. With a Dedication to the Right Honourable the Earl of Litchfield, Chancellor of that University. By a Master of Arts of the University of Oxford. 2d Edit. 8vo. Pr. 1 s. Keith.*

Our readers will find a short account of the first edition of this pamphlet in the last volume of our Review, p. 474. It is now revised, corrected, and enlarged, with some anecdotes, and a letter to the Monthly Reviewers.

These anecdotes are personal, of no consequence with respect to the main argument.—The letter to the Monthly Reviewers was occasioned by their having joined *orthodoxy* with *modern fanaticism*, in their account of this performance.

30. *Lectures on primitive Christianity: in Doctrine, Experience, Worship, Discipline, and Manners, as it appeared in the Church at Jerusalem, in the Time of the Apostles. Also on the Epistle to the Church at Sardis. And on the Faithful in the Days of Malachi. Interspersed with Notes, Reflections, and Addresses. With a View to awaken a becoming Zeal for the Communion of Saints, in Order and Love. By Benjamin Wallin. 8vo. Pr. 6s. Robinson.*

This work is divided into six books. The first contains reflections on the death, resurrection, ascension, and exaltation of Jesus Christ. This is a comment on St. Peter's discourse to the men of Judea, Acts ii.

The second contains some thoughts on the apostle's improvement and application of his address to the Jews.

In the third, the author considers the wonderful success of that discourse.

The fourth is a history of the church in her infant state. The plan of this book is taken from the last six verses of the second chapter of Acts.

Here then, says he, is a concise history of the primitive church in her pure infant-state, before her members were scattered by persecution, or those errors, divisions and apostasies took place, which have since disgraced and defiled her. Indeed she

she was not yet arrived to maturity, in respect of that order the infinite wisdom of her Lord soon after saw fit to establish for her edification. At present the apostles supplied the part of bishops and deacons, officers who are since become needful to a perfect church-state. We view her as a lovely child, in her first appearance in the world. There are also some circumstances peculiar to her then present condition, a pretended conformity to which would be ridiculous or worse, yet she is the original pattern of piety and love. These are the lively features of a neat gospel-church, walking in the fear of the Lord, and in the comforts of the Holy Ghost; and however some may plead for another manner, the same spirit and behaviour will be found when and where genuine Christianity prevails, for religion is substantially the same in all ages and places to the end of the world.

The early deelenſion of the church from her original ſimpli- city, is the ſubject of the fifth book. This conſiſts of reflections on the epiſtle to the church of Sardis, Rev. iii. 1.—6.

The laſt is a diſſertation on the conduct of the faithful in the days of Malachi, Chap. iii. 16. 17.

This work abounds with pious reflections, but will appear tedious and unentertaining to the generality of readers.

31. ΑΛΗΘΕΥΟΝΤΕΣ ΕΝ ΑΓΑΠΗ: *An Essay on the Epistle to the Romans. With Notes. Designed as a Key to the Apostolic Writings.* By J. C. 8vo. Pr. 1s. Johnson.

This writer informs us, that he is now attempting an essay towards a short, rational, and coherent explication of St. Paul's epistle to the Romans; but suspecting that he may not be able to accomplish his design, as he is advanced in years, and frequently interrupted by the necessary avocations of life, he offers the public this sketch of his plan, that others who have more learning and leisure may prosecute such a work to greater advantage, if approved, or give the essayist an opportunity to correct his mistakes, if any should be observed.

We do not suspect the good intentions of this writer, as he appears to be an advocate for reason, and has given us some instances of his rational way of thinking; but we must confess, we do not expect from him a more unexceptionable elucidation of this difficult epistle, than one which we have already, by the late Dr. Taylor of Norwich. In this performance Mr. J. C. has not given us a word of Greek, except a sentence in front: a circumstance which will not recommend his commentary to the learned.

32. *The true Nature and Intent of Religion. A Sermon preached in the Cathedral Church of Durham, on the 15th of May, 1768, being the Sunday after the Interment of the late Rev. Dr. Bland, senior Prebendary of that Church. By Edmund Law, D. D. Prebendary of Durham, and Master of St. Peter's College, in Cambridge. 8vo. Pr. 6d. Sandby.*

In this discourse the author, from that celebrated passage in the prophet Micah, *He hath shewed thee, O man, what is good, &c.* takes occasion to consider the difference between the means or motives, and the essential or constituent parts of religion. His observations on these points are rational and important. At the conclusion he has given us a short sketch of the character of Dr. Bland.

33. *Popery inconsistent with the natural Rights of Men in general, and of Englishmen in particular: a Sermon, preached at Charlotte-Street Chapel. By William Dodd, LL. D. Chaplain in Ordinary to his Majesty. 8vo. Pr. 6d. Faden.*

The author has divided his discourse into three heads, under which he shews, 1. That Popery is unfriendly to the interests of mankind in general: 2. To the interests of states and governments in particular: and, 3. To the true happiness of individuals.

The text which he has selected on this occasion is remarkably poignant—*This wisdom descendeth not from above, but is earthly, sensual, DEVILISH.*

The discourse, as the reader, from this circumstance, and the writer's descriptive talents, will naturally imagine, is warm and pathetic, and gives us a horrible idea of Popery.

'Sovereign of the earth, says this animated preacher, lay to thine hand, and dispel the blackness of these opinions, so disgraceful to human nature: and rather suffer me to appear before thy throne in the character of a poor Indian, wild and untutored in his native woods, than in that of a Christian, professing to serve Thee, by persecuting even to the death, those who are so unhappy as to dissent from him in opinions!'

In the next edition, it would not be amiss, if our ingenious author would correct the first sentence in his discourse, which is thus inaccurately expressed.

'The design of the gospel is the most amiable and excellent; St. Paul calls it "the power of God to salvation;" that is, the powerful instrument in the hands of God, and efficacious, thro' faith, to procure man's salvation,—his present and future happiness.'